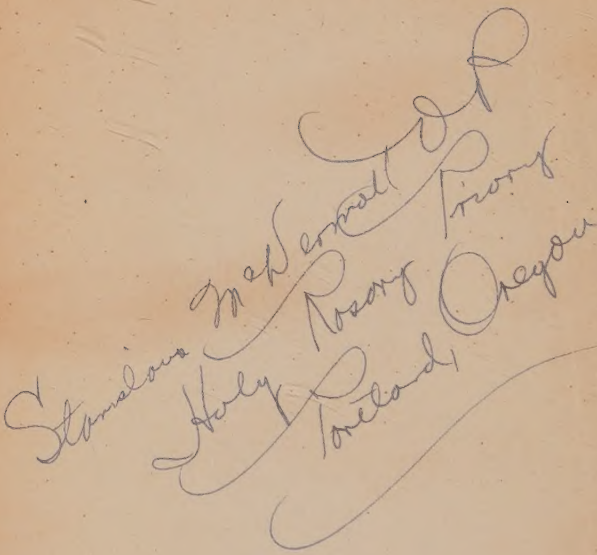
# THE EUCHARISTIC HOUR

DOM A. G. GREEN O.S.B.

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# THE EUCHARISTIC HOUR

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## Meditations and Exercises

FOR THE MONTHLY HOUR OF THE PEOPLE'S EUCHARISTIC LEAGUE

BY

DOM A. G. GREEN, O.S.B.

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DOUAI ABBEY,
WOOLHAMPTON, 3*rd June* 1919.

DEAR FATHER GREGORY,

Your little book will meet a need which I know has been frequently felt. In form and matter it will be to those who conduct the Eucharistic Hour a store whence they may bring forth *nova et vetera*, to arrest the attention and to move the hearts and wills of their hearers to adore and love and serve their Hidden God.

That it may thus extend His Kingdom is the blessing I ask for it and for you.

Yours affectionately,

W. D. HURLEY, O.S.B.,
*Abbot.*

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# PREFACE

THESE Meditations and Exercises have been drawn up in response to frequent requests from Directors of the People's Eucharistic League as to how the "Monthly Hour" should be conducted. They are designed primarily for the guidance of the Director, when the "Hour" is made publicly; but as the members of the League are invited not to limit themselves to the one obligatory Hour a month but to make frequent visits, they may be of use to the Laity also and help them to spend profitably other "Hours" in the presence of our Eucharistic God.

The Meditations are not meant to be read out aloud to the people, but merely to suggest lines of thought which will serve as a basis for the personal fervour of the Priest, to be adapted to the particular needs of his parishioners, and delivered, more or less, extempore. Ready-made prayers and meditations, like ready-made clothes, rarely fit.

It will be noticed that several of the Meditations are framed according to the four ends of Sacrifice—Adoration, Thanksgiving, Reparation, Petition. That method is strongly recommended by the Venerable Père Eymard, Founder of the Congregation of the Fathers of the Blessed Sacrament, with whom are associated the members of the Priests' Eucharistic League, and of the People's Eucharistic League.

The spirit of the "Hour" is meditation related in

some way to the Presence and Mysteries of Jesus in the Eucharist and directed to the sanctification of the adorer and the establishment of the Kingdom of God within him. Meditation is difficult for our people. Therefore, let vocal prayers, hymns, etc., be freely made use of; but the "Hour of Adoration" must not be allowed to degenerate into a series of purely vocal prayers, Rosaries, and Litanies. The end of meditation is to impress the truths of religion deeply upon the soul and to lead to familiar converse with God. The end of "The Eucharistic Hour" is a deeper knowledge of Our Blessed Lord's great Sacrament. Knowledge begets love; love, more devoted service; therefore, let the various dogmas and truths which are to be found in the following meditations be most clearly brought out; let emphasis be laid upon the "Acts," repeating the same words occasionally three times, or repeating the same thought in different terms, and encouraging the people to repeat them, as is the custom during the processions of the Blessed Sacrament at Lourdes. I would advise Directors not to bother the people about "putting themselves in the presence of God"; they *are* in His presence; nor to enter into tedious "preparations," and elaborate introductions and preludes; but to get to work, as soon as possible, upon the "Acts" of the will and the "Affections": they are the real prayer. "Meditation," says St Alphonsus, "is the needle which passes through only that it may draw the golden thread, which is composed of affections, petitions, resolutions." Meditation is prayer, not study. When vocal prayers are used, they should be said very slowly, pausing every now and again to allow the meaning of each sentence or petition to sink in. That was St Teresa's instruction to her nuns. A few

moments of complete silence should be allowed at the close of the meditation for the inspirations and workings of the Holy Spirit. The mind and the soul must have scope for reflection and personal communion with Jesus on the Altar.

Importance should be attached to the preliminary Act of Faith in the Real Presence. It should be "simple, hearty, and practical; not a vague, surmising opinion, not an uncertain hope that the Lord of Glory may be there; but a plain conviction that, as surely as a king dwells in his palace, and may be found there by those who are privileged to enter; or rather, that as certainly as He Himself once dwelt in a stable, making it His first palace upon earth, and was there visited by kings from a distance, and by shepherds from the neighbourhood; that as truly as He abode in the houses of His friends, and was visited by Nicodemus for instruction, or by Magdalen for pardon—so really does He now dwell among us in such sort as that we may similarly come before Him and have recourse to Him in our wants."[1]

It is found that the People's Eucharistic League begins well, and that then there is a tendency to remissness. To avoid that, let the Hour of Adoration be well advertised beforehand and earnest appeals be made for attendance; let the exercises be constantly varied, and advantage be taken of the liturgical seasons and feasts; let a place of honour in the Church be reserved for the members of the League; let the various confraternities also be invited and grouped together—the juvenile members as well; let special attention be paid to the decoration of the Altar and the people's co-operation enlisted; now and again, explain

[1] Cardinal Wiseman, *Essays on Various Subjects.*

the spirit of the League and of the "Hour"; have special intentions, *e.g.* the sick and infirm, those in affliction, for the intemperate, for work and means, the intentions of the Apostleship of Prayer, the intentions of Jesus in the Blessed Sacrament (*cf.* Med. xvi.).

The success of the League will depend greatly upon the Priest who has charge of it. Fidelity to his own weekly Hour of Adoration will imbue him with the Eucharistic spirit. Let the Holy Eucharist be his constant study: after all, it was for the Holy Eucharist that he became a priest. It should be his *Pars et Hæreditas.* If he be inflamed with the Eucharistic fire, he will have no difficulty in imparting it to others. Before conducting an "Hour," let him make it the subject of his own Hour of Adoration: "without Me," says our Blessed Lord, "you can do nothing,"[1] therefore let him fervently implore God's help: having prepared conscientiously, let him not be afraid to allow his devotion and thoughts and words free play under the guidance of the Holy Spirit. Finally he should be scrupulously prompt to the hour appointed.

I venture to make some further suggestions:—let the priest, with his servers, enter the Church with greater reverence than usual, and let the genuflection to the Blessed Sacrament be a real act of adoration. The sign of the Cross, which is an act of faith in the Blessed Trinity and the memorial of the Passion and Death of Jesus Christ, is, when well made, of real value both as an indulgenced act and as a means of securing the blessing of God and warding off distractions. A careless sign of the Cross is a careless beginning: we cannot be less punctilious with God than courtiers are with their king.

[1] John xv. 5.

Let the prayer for the assistance of the Holy Ghost be also a real invocation, an earnest calling down of the "fire of His love"; a confident appeal that the men and women present should be brought to realise the living Personality of the Sacred Host, and the whole parish be re-created and renewed in devotion and enthusiasm towards our Eucharistic God.

The Act of Faith is the foundation-stone of the "Hour"; let it be well laid. Let no pains be spared. Let the priest himself be convinced, and his ardour and earnestness will convince his hearers; and the dry bones of the printed words will come to life. "If faith," says Bishop Hedley, "be given fair play, piety must be the result—piety in full energy and activity."

This done, the minds and hearts of the hearers will be prepared for the thoughts and aspirations to be suggested to them.

A. G. G.

*7th May* 1919.

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# THE EUCHARISTIC HOUR

## Order of the Hour.

**I. Preparation.**—(*a*) After exposing the Blessed Sacrament and singing the *O Salutaris*, sing the *Veni Creator* or recite the "Come, O Holy Spirit"—

Come, O Holy Spirit, fill the hearts of Thy faithful and kindle in them the fire of Thy Love.

*V.* Send forth Thy Spirit and they shall be created.

*R.* And Thou shalt renew the face of the earth.

*Let us Pray.*

O God, Who hast taught the hearts of the faithful by the light of the Holy Spirit, grant that, by the gift of the same Spirit, we may be always truly wise, and ever rejoice in His consolation. Through Christ our Lord. AMEN.

(*b*) *Act of Faith in the Real Presence.*—This should be an act of faith strictly, as other thoughts and affections will occur in the main devotions of the "Hour." Great importance should be paid to this act. It should be varied to suit the subject of the Meditation, etc.

(*c*) *A Spiritual Communion.*—My Jesus, I believe that Thou art in the Most Holy Sacrament. I love Thee above all things, and I long for Thee in my soul. Since I cannot now receive Thee sacramentally, come at least spiritually into my heart. I embrace Thee as already

there and unite myself wholly to Thee ; never permit me to be separated from Thee.

Jesus, my good, my sweet love,
Wound, inflame this heart of mine,
So that it may be always and all on fire for Thee.

(*By St Alphonsus*, 60 *days' ind.—Leo XIII.* 1893.)

*Another form.*—My Jesus, I believe that Thou art truly present in the Most Holy Sacrament. I adore Thee ; I am sorry that I have offended Thee. I love Thee. Come to my poor soul. Unite Thyself to me. (*Pause a moment and make the sign of the Cross.*) I thank Thee, my Jesus. Oh, never, never leave me.

*Other forms occur in Meditations* ii., iv., *etc.*

(*d*) *Dedication of the Hour.*—O gentlest Heart of Jesus, ever present in the Blessed Sacrament, ever consumed with burning love for the souls of men, I offer Thee, through the Immaculate Heart of Mary, this Hour of Adoration for all the intentions of Thy Sacred Heart, in union with the Holy Sacrifice of the Mass throughout the world, for the intentions of all our associates and in particular for . . . I intend to gain all the indulgences that are possible (and offer them for the soul of, or souls of . . . for the souls in purgatory).

**II. The Body of the "Hour,"** consisting of Meditations, Devotions, Hymns, Rosary, Litanies, Ferverinos, etc.

**III. Conclusion.**—Benediction of the Blessed Sacrament.

(*a*) Prayer for England. (*Sundays only.*)

(*b*) Motet to the Blessed Sacrament (if time).

(*c*) Pius Xth's prayer for the spread of daily Communion. *See next page.*

(*d*) Tantum Ergo, etc., as usual.

(*e*) Pater, Ave, and Gloria for the Pope's intentions to gain the plenary indulgence of the Eucharistic Hour. Communion *the same day* is also a necessary condition.

*N.B.*—The Blessed Sacrament need not be exposed till the Conclusion of the Hour.

"Jesus, my Lord, my God, my All" and "Sweet Sacrament Divine" are the only Hymns allowed by the Ritus to be sung in English before the Blessed Sacrament exposed.

**Pius Xth's Prayer for the Spread of Daily Communion.**

(300 *days' ind. daily; plenary, once a month. 3rd June* 1905.)

O SWEETEST JESUS, Who camest into this world to give to all the life of Thy grace, and Who, to preserve and sustain it, didst will to be the *daily remedy* of our daily infirmities, and our *daily food*; we humbly pray Thee, by Thy Heart all on fire with love of us, to pour out Thy Holy Spirit upon all; so that those who are unhappily in mortal sin may be converted to Thee, and recover the life of grace which they have lost; and those who by Thy gift still live this divine life, may every day, when they are able, approach devoutly to Thy Holy Table, where, in Daily Communion, receiving every day the antidote to their daily venial sins, and nourishing the life of grace in their hearts, and purifying more and more their souls, they may come at last to the enjoyment with Thee of eternal beatitude. AMEN.

O Jesus, in the Most Blessed Sacrament, have mercy on us.

Eucharistic Heart of Jesus, have mercy on us.

(300 *days each time for either ejaculation.*)

# I

## During Advent—The Angelus.

1. Come, O Holy Spirit, etc.

2. *Act of Faith.*—O Jesus, eternal God, Who didst become man for our salvation, I firmly believe that Thou art present in the Tabernacle before me. From Thy throne in Heaven, Thou didst descend into Holy Mary's virginal womb, making it Thy first Sanctuary and Tabernacle. She believed the Angel's word:—"Thou shalt conceive in thy womb and bring forth a Son"; and that which was held to be impossible was brought to pass by the power of the Holy Ghost; "And the Word was made flesh and dwelt amongst us." At Thy coming in the Holy Eucharist, it was not an angel that spoke; Thou Thyself, most loving Saviour, hast declared it to us:—"I am the living bread. He that eateth My flesh and drinketh My blood abideth in Me and I in him." And Thy infallible Church repeats it to us: The Blessed Sacrament of the Altar is the eternal Son of God, become the Son of Mary, become the food of men. Relying on Thy words, O Jesus, and on the unerring teaching of Thy Church, I believe in this greatest of wonders—Thy Real Presence under the appearance of bread. I bow down my reason to this glorious mystery of Faith. Let me gaze upon the Sacred Host and adore Thee from the depth of my nothingness in loving and humble faith. AMEN.

3. *Spiritual Communion.* Since I cannot now receive Thee sacramentally, come at least spiritually into my

heart. I embrace Thee, and I unite myself to Thee as if Thou wert already there. Oh, permit me not ever to be separated from Thee.

4. *Dedication of the Hour.*

**Meditation.**

**I. The Angel of the Lord declared unto Mary, and she conceived by the Holy Ghost.** The Angel's declaration was that the time had come for the realisation of the divine plan for the Redemption of the world, that the eternal Word of the Father was to take our human nature, and that Mary was the One chosen to be His Mother. The Angel was the honoured Ambassador of Heaven, and the Message he bore was given him by the Most Holy Trinity: "Hail, full of grace, the Lord is with thee: Blessed art thou among women."

Each of the three Divine Persons participated in the great work: "God so loved the world as to give His only Son;" "Then said I, Behold I come;" "The Holy Ghost shall come upon thee." Mary herself related the whole interview to St Luke.

"Thou shalt call his name Jesus, for He shall redeem His people from their sins." His Incarnation was only the beginning of His love: He came to be the Victim of our sins and to die for us, to give us back our Father Who had disowned us, to give us back our right to Heaven which we had lost, to be at once our God, our Friend, our Brother, our Lover. Well might His inspired Ancestor exclaim: "What is man that Thou art mindful of him? or the son of man that Thou visitest him?"[1] But David had no idea of the glorious extravagance of the Most Holy Eucharist, of the heights

[1] Ps. viii. 5.

of His unrevealed love in becoming the Food of His creatures: "The bread that I will give is My flesh for the life of the world."[1]

*Manducat Dominum pauper servus et humilis.*

From Heaven He descended to Nazareth, and the womb of the peerless Mary was His first Tabernacle. From Nazareth and Mary to our Altars, to our own Tabernacle, and thence into our hearts.

*Acts.*—Oh! come let us adore Him. Eternal Father, I adore Thee for Thy love: Jesus, Son of God and Son of Mary, I adore Thee for Thy loving condescension "for us men and for our salvation": Holy Spirit, Spouse of Mary, I ponder, in adoring amazement, over the accomplishment of the Incarnation. Glory be to the Father, and to the Son, and to the Holy Ghost. I adore Thee, O Jesus, in the first moment of Thy conception; I adore Thee in the lower depths of the Blessed Sacrament; I adore Thee here before me. Together with Thy beautiful Mother and the Angels, I adore Thee in Thy lowliness and weakness; I adore Thee in the Sacrament of Thy love. In Thy name, by Thy authority, in Thine own words and in Thy very presence, I now address Thy Heavenly Father in loving praise; and with the very words Thou didst communicate to Gabriel, I salute Thy Blessed Mother, through whom we have received Thee and this Most Holy Sacrament of our altars. Etc., etc.

**The first Joyful Mystery of the Rosary: the Annunciation.** Let us say the Our Father with all the fervour and adoration possible: let each Hail Mary ascend to Heaven, whence it came, to give glory to the Most Holy Trinity and honour to the Mother of God: let all

[1] John vi. 52.

finish with a glorious act of praise to the Father, Son, and Holy Ghost. Let not a word be lost.

*Recite the first Decade.*

II. **Behold the Handmaid of the Lord; be it done to me according to Thy word.**—(*a*) Mary's Fiat was the signal for the whole machinery of the Incarnation to be set in motion. "And God said: Be light made. And light was made."[1] "Be it done to me," and Mary conceived the eternal Son of God. How like the miracle of Consecration at Holy Mass! "This is My body," and "in the priest's hands, as in the womb of the Virgin, the Son of God becomes incarnate." How adorable is the power of God! How wonderful are His ways!

(*b*) Let us contemplate the mystery of Jesus remaining hidden from the world for nine months. Let us adore Him, hidden under the white veils of the Blessed Eucharist for 1900 years.

(*c*) Consider how His first journey on earth was to the house of Elizabeth, filling her with blessing and sanctifying the child of her womb. "Arise, O Lord. . . . Thou and the Ark which Thou hast sanctified."[2] Many times afterwards did He travel the same roads on His errands of love. His feet were never weary; His heart was always busy with the thought of men. So is it now in the Sacrament of His love. Here, in the Tabernacle, His Heart is on fire with love of us, seeking every opportunity to bless us. His eyes are even now looking into yours. What a wondrous thing is a Procession of the Blessed Sacrament, when the eternal Son of God deigns to walk through our midst around our Church! When we cannot go to Him in our sicknesses, He is

[1] Genesis i. 3. [2] Ps. cxxxi. 8.

quite eager to visit us in our homes. But now we have come to visit *Him*. Draw nigh with Elizabeth and recognise Him as your God.

*Acts.*—Come, let us praise the Lord with joy. Let us come before His presence with thanksgiving. Blessed art Thou, O Lord God, from eternity to eternity. Now, therefore, our God, we give thanks to Thee and we praise Thy glorious Name. Jesus, we praise Thee and bless Thee, and thank Thee for Thy great love in instituting the Most Holy Sacrament. Blessed be Jesus in the Most Holy Sacrament of the Altar. Bless the Lord, O my soul, and let all that is within thee bless His holy Name. Mary, Mother of Jesus, Queen of the Blessed Sacrament, thou wert the glory of Jerusalem; the Sacred Host is the glory of the Catholic Church. My soul doth magnify the Lord. Jesus, my Lord, my God, my All, how can I love Thee as I ought, and how revere this wondrous Gift. Sweet Sacrament, we Thee adore; oh make us love Thee more and more. Etc., etc.

(*d*) None knew of His coming save only Mary and Joseph, Elizabeth and Zachary. The men and women of the villages through which He passed on His way from Nazareth to Elizabeth's house did not know Him. Later, they ignored or despised Him. So is it to-day. Few recognise Him in His Sacrament of love: most ignore or despise Him. How slight is our own knowledge of the Blessed Eucharist! How little do we realise His Real Presence!

*Acts.*—O God of Love, I lament the ignorance of the world. I repent of my own neglect and unconcern. I regret that I have so little faith in Thy Real Presence. It is my own fault, for not thinking of Thee oftener and not visiting Thee. Help Thou my unbelief. Forgive

me, dear Jesus, and help me to improve. I now resolve to learn more about Thy Holy Sacrament, to love Thee more fervently, and to serve Thee more faithfully. "What have I in Heaven; and, besides Thee, what do I desire upon earth?" In reparation for my past coldness and sinfulness, I now give myself entirely to Thee. To Thee I consecrate my thoughts, my desires, my affections, my whole life. Etc., etc.

(*e*) He chose to be born of Mary as the only way of coming to us, and now that He has come, He longs to visit us in Holy Communion every day if we will only consent. The greatest purity was required of Mary; all that is required of us is freedom from mortal sin and a good will. He remained in Elizabeth's house about three months; His wish is to abide with us for ever—to take possession of our hearts to-morrow and never leave us again. Let faith, humility, and love be your welcome to Him; let your whole life be one long thanksgiving. Invite Him now for your Communion to-morrow. "Stay with us" through life and visit us at the hour of our death.

*Recite the second joyful Mystery of the Rosary.*

**III. And the Word was made flesh and dwelt amongst us.**—(*a*) At length, Mary brings forth her Divine Son and lays Him in the manger upon a wisp of straw With all a mother's love, she folds Him to her breast and replaces Him in his little Crib and adores Him with the purest faith and profoundest humility. She saw fresh charms in Him every day; new delights in His little eyes, more cause for wonder and adoration every time she gazed upon Him. She knew He was her Child; it was her faith that told her He was God. Let us, like Mary, love to gaze upon Him in the

Tabernacle, in the Monstrance, in the priest's hands. Let us love to ponder on the beauties and wonders of the Eucharist—His Divinity, His Humanity; His greatness, His littleness; His silence, His power; His sorrows and happiness. "Glory to God in the highest" and in the lowliness of the Tabernacle. We adore Thee; we bless Thee; we praise Thee; we give Thee thanks. Sweet Sacrament, we Thee adore; oh make us love Thee more and more. Etc., etc.

(*b*) We have no right to His love: we have often rejected it. There was no room for Him at the Inn: has our treatment of Him been any better? He was bid go to the stable: we have left Him all alone in the Tabernacle. "His own received Him not"; neither have we received Him so lovingly, so often as we should. Over and above our neglect, there has been sin—injury added to insult.

*Acts.*—O God of holiness and love, Jesus my loving Saviour, forgive my sins and my sinfulness, my nearness to sin and my love of sin. Forgive my irreverences and my coldness and my neglect of this Most Holy Sacrament. I have allowed myself to be carried away by the vanities and trifles and pleasures of the world: I have forgotten Thee, my Lord and my God. Thou art so good, so holy, so worthy of my love. Sanctify my sorrow. Give me true repentance for my sins and a firm desire of amendment. What can I do to show that my repentance is real? Etc.

(*c*) His love survives all our neglect and sin, for He pities our sinfulness and misery. That was why He became man, why He dwells amongst us in the Sacrament of His love. He sees the danger we are in of losing Heaven and falling under His eternal displeasure: and so He came to redeem us, to be our Victim, to be

the remedy for our weakness and sinfulness. The Crib was His first Sacrifice; then Calvary: but who shall tell all the sacrifices it costs Him to dwell in the uncounted Tabernacles of the world? Oh, *thank* Him for all His generous love.

(*d*) Remember that our Church is Bethlehem, His Crib is our Tabernacle, the Sacred Host the true, real, living God. His baby smile and outstretched hands inspired love in the hearts of the shepherds and the Magi. Why does not the same lowliness and beauty and goodness inspire us with greater confidence and devotion? He is here to bless us: ask what you will.

Divine Jesus, give us stronger faith and greater love for Thee. Mary surrounded Thee with every care in Thy infancy; let us love to surround Thee in Thy Tabernacle of love with all our heart's love and service.

*Recite the third Joyful Mystery.*

Ferverino on any of the above points; or explain the hymn to be sung.

Hymn: "Jesus, my Lord, my God, my All," No. 72.

Benediction, etc. (See "Order of the Hour".)

*N.B.*—This Meditation may be varied by the use of the Great Antiphons; copies of which may be obtained from the C.T.S., and distributed among the people.

**I. O Sapientia.**—O Wisdom, Thou who camest from the mouth of the Most High, who reachest to all the ends of the earth, and orderest all things in strength and sweetness: come Thou and teach us the way of prudence.

**II. O Adonai.**—O Adonai and Leader of the house of Israel, Thou who didst appear to Moses in the flame of the burning bush and didst give unto him the law

on Sinai: come Thou and with an outstretched arm redeem us.

III. **O Radix Jesse.**—O Root of Jesse, Thou Who standest as an ensign unto the people, before Whom kings shall keep silence, and unto Whom the Gentiles shall make their supplication: draw nigh to deliver us, and tarry not.

IV. **O Clavis David.**—O Key of David and Sceptre of the house of Israel, Who openest and no man shutteth, Who shuttest and no man openeth: come Thou and bring forth from his prison-house the captive that sitteth in darkness and in the shadow of death.

V. **O Oriens.**—O Dawn of the East, Brightness of the Light Eternal and Sun of Justice: come Thou and enlighten them that sit in darkness and in the shadow of death.

VI. **O Rex Gentium.**—O King of the Gentiles and their desire, Thou Corner-stone that maketh both one: come Thou and deliver man, whom Thou didst form out of the dust of the earth.

VII. **O Emmanuel.** — O Emmanuel our King and Lawgiver, the expected of the nations and their Saviour: come to save us, O Lord our God.

## II

### During Advent, No. 2.

1. Come, O Holy Spirit, etc.

2. *Act of Faith.*—O Jesus, eternal Son of God, I firmly believe that I am kneeling in Thy sacred and adorable presence. I believe that the Sacred Host

within this Tabernacle is Thy real, true Self, by Whom was created the Universe and everything that exists. I believe that It is "the remembrance of all Thy wonderful works," the source of life, of every grace, of every gift. I believe that from behind these Tabernacle doors Thou upholdest the world, creating, governing all things. I believe that Thou art the Author of life and death, the Giver of all happiness and consolation; my Redeemer, my Judge to be, and I hope my eternal happiness. I believe that under the outward appearance of bread, there is Thy own living Self, the Incarnate Son of God, the Son of Most Holy Mary; that here Thy Sacred Heart beats with love for us and that Thy divine eyes look out upon us as we come and go. In the Incarnation, Thou didst give Thyself to all men in general, but in this Holy Sacrament I believe that Thou givest Thyself to each of us in particular. I believe that without the Holy Eucharist life would not be worth living; that there would be no happiness here or hereafter. I believe that this Tabernacle is the throne of God, and that round about it are Thy adoring Angels. I believe all this; I believe, but do Thou strengthen my faith. Give me the grace not only to believe but also to realise that Thou art indeed my Lord, my God, my All. AMEN.

3. *Spiritual Communion.*—I love Thee, Jesus, and desire Thee. Come into my heart. I embrace Thee. Oh, never leave me. "May the burning and most sweet power of Thy love, O Lord Jesus Christ, I beseech Thee, absorb my mind, that I may die through love of Thy love, Who wast graciously pleased to die through love of my love" (St Francis of Assisi).

4. *Dedication of the Hour.*

5. *Meditations, etc.*—The season of Advent, with the light of the Immaculate Conception, of the mysterious Expectation, and the Birth of Jesus shining upon it, lends sweetness and freshness to our thoughts upon the Most Holy Eucharist. Mary's spotless purity and the intensity of her longing won the possession of Jesus at last. In like manner, our forsaking of sin and our good dispositions merit His coming into our souls in Holy Communion. The Tabernacle is an ever-present Bethlehem, the true "House of Bread." Stupendous was the prerogative of Mary in being the Mother of God; it is no less true that I too can hold Him and have Him for my own. In becoming the Child of Mary, "He left one Heaven for another;" but whence is it that He should desire to come to me? Nevertheless, that is His wish: and He *bids* me receive Him. "He that eateth Me, abideth in Me and I in him." Our angel-guardian may address the same words to us after Holy Communion that Gabriel spoke to Mary: "The Lord is with thee."

*Let us Pray.*—O God, Who by the Immaculate Conception of the Virgin didst prepare a worthy dwelling-place for Thy divine Son; grant, we beseech Thee, that, as by the foreseen merits of the death of this Thy Son, Thou didst preserve her from every stain of sin, we also may, through her intercession, be cleansed from our sins and united with Thee. Through the same, etc.[1]

*Let us Pray.*—May the mysteries we receive—the mysteries of Thy Body and Blood—O Lord, our God, repair in us the wounds of that sin, from which Thou hast, with exceptional providence, preserved the

[1] Collect of Mass of the Immaculate Conception.

Immaculate Conception of the ever blessed Mary. Through, etc.[1]

It is truly meet and just, right and available to salvation, that we should always and in all places give thanks to Thee, O holy Lord, Father almighty, eternal God. And that we should praise, bless, and glorify Thee on the Immaculate Conception of the blessed Mary, ever a Virgin, who by the overshadowing of the Holy Ghost conceived Thine only-begotten Son, and, the glory of her virginity still remaining, brought forth the eternal light to the world, Jesus Christ our Lord. By Whom the Angels praise Thy majesty, the Dominations adore it, the Powers tremble before it, the Heavens, the heavenly Virtues, and blessed Seraphim, with common jubilee, glorify it. Together with whom we beseech Thee that we may be admitted to join our humble voices, saying: Holy, Holy, Holy.[2]

*Acts.*—O Jesus, eternal Son of God and Son of Mary, I adore Thee truly present here before me. With the throngs of Angels that surround this Tabernacle, I dare to unite my voice, saying: Holy, Holy, Holy, Lord God of Sabbaoth. Heaven and earth are full of Thy glory. Hosanna in the highest! We give Thee thanks: we praise, bless, and glorify Thee. O Sacrament most holy, O Sacrament divine, all praise and thanksgiving be every moment Thine. Hail to Thee! true Body, sprung from the Virgin Mary's womb. O sweet Jesu, Mary's Son.

(*The "Ave Verum Corpus" may here be sung, but it should be explained to the people.*)

[1] Mass of the Immaculate Conception, Postcommunion.
[2] *Ibid.*, Preface.

*V.* The Angel of the Lord declared unto Mary:
*R.* And she conceived by the Holy Ghost.
Hail Mary, etc.
*V.* Behold the handmaid of the Lord;
*R.* Be it done to me according to Thy word.
Hail Mary.
*V.* And the Word was made flesh:
*R.* And dwelt amongst us.
Hail Mary.
*V.* Pray for us, O Holy Mother of God.
*R.* That we may be made worthy of the promises of Christ.

*Let us Pray.*—Pour forth, we beseech Thee, O Lord, Thy grace into our hearts, that we, to whom the Incarnation of Christ Thy Son was made known by the message of an Angel, may by His Passion and Cross, be brought to the glory of His Resurrection. Through the same Christ, our Lord.

*V.* I am the Bread of life:
*R.* He that cometh to Me shall not hunger.

O Sacrament most holy, O Sacrament divine, all praise and thanksgiving be every moment Thine.

*V.* Behold the Lamb of God.
*R.* Behold Him Who taketh away the sins of the world.
O Sacrament most holy, etc.
*V.* He that eateth My Flesh and drinketh My Blood,
*R.* Abideth in Me and I in him.
O Sacrament most holy, etc.
*V.* Thou didst give them bread from Heaven;
*R.* Containing in itself all sweetness.

*Let us Pray.*—O Jesus, humbly kneeling in Thy presence, and united with all the faithful on earth and

all the saints in Heaven, I adore Thee, true God and true Man, here present in the Holy Eucharist. Grateful, even to the very depths of my soul, I love Thee with my whole heart, O Jesus Who art infinitely perfect and infinitely amiable. Enrich me with Thy grace, so that I shall never in any way offend Thee; and, thus strengthened here on earth by Thy Eucharistic Presence, may I merit to enjoy with Mary Thy eternal and blessed Presence in Heaven. AMEN.[1]

**The Joyful Mysteries of the Rosary.**

1. **The Annunciation.**—The Angel saluted Mary with the words, "Hail, full of grace." She was full of grace and holiness, of purity and love. She was to be His first Tabernacle and she was worthy of His choice; but her humility would not allow her to think herself worthy of the wonderful designs of God. Still more wonderful is it that He should wish to come to us, who are sinners —He the holy and adorable God. Let us recognise Him and adore Him in the Sacred Host.

*Acts.*—Jesus, we believe in Thee (*ter*). Jesus, we adore Thee. Jesus, we love Thee. "Hallowed be Thy Name." May Thy Eucharistic kingdom come. Jesus, I implore Thee, by the intercession of Thy Most Holy Mother, that when Thou comest to me in Holy Communion Thou mayest always find my soul free from deliberate sin; that I may so live as to be worthy to receive Thee daily. Etc.

*V.* O Lord, hear my prayer.

*R.* And let my cry come to Thee.

*Let us Pray.*—Exert, we beseech Thee, O Lord, Thy power and come; that by Thy protection we may be

[1] 300 days, when said before the Blessed Sacrament—*Acta*, April 1909.

freed from imminent danger of our sins, and be saved by Thy mercy; Who livest and reignest God, world without end. AMEN.[1]

Pater, Aves, Gloria.

2. **The Visitation.** — When Mary, bearing Jesus, entered the house of her cousin St Elizabeth, the blessings of Heaven entered with her and filled all therein with joy. Elizabeth felt the ecstasy of her unborn child and saluted Mary as the Mother of her Lord. Grace and heavenly joy always accompany Jesus wherever He goes—wherever He is. Blessings and life are ever radiating from the Tabernacle where He dwells; but He is here, not to give blessings, but Himself. Whence is this to me that my God should wish to visit me? O divine Jesus, fill my heart with *gratitude* and love for Thee.

*Acts.*—Blessed be Jesus in the Most Holy Sacrament of the Altar. Thou art Christ, the Son of the living God. O Mother of Jesus, thank Him for me, etc.

*V.* Incline unto my aid, O God.

*R.* O Lord, make haste to help me.

*Let us Pray.*—Stir up, O Lord, our hearts to prepare the ways of Thy only-begotten Son: that by His coming we may be enabled to serve Thee with pure minds; Who livest, etc. AMEN.[2]

Pater, Aves, Gloria.

3. **The Birth of Jesus.**—When Jesus was born and Mary's eyes looked for the first time upon her Child and her God, did she prostrate in fervent adoration, or clasp Him to her breast with the whole love of her Mother's heart? Oh, I think love must have been her first impulse — love and welcome. In the Most Holy

[1] Collect 1st Sunday of Advent. [2] 2nd Sunday.

Eucharist, it is not so much adoration that He seeks as the love of our hearts.

*Acts.*—O King of Heaven and Child of Mary, let me always welcome Thee in Holy Communion with thoughts and words of love. Adoremus in æternum sanctissimum Sacramentum. Mary, Mother of Jesus, would that I could love Him as thou didst! Pray for me that my heart may never be so cold and cheerless as was the cave of Bethlehem.

*V.* O Lord, God of Hosts, come and deliver us.

*R.* Show Thy face and we shall be saved.

*Let us Pray.*—Bend Thine ear, O Lord, we beseech Thee, to our prayers, and enlighten the darkness of our minds by the grace of Thy visitation; Who livest, etc. AMEN.[1]

Pater, Aves, Gloria.

4. **The Presentation.**—On the day of Mary's purification, there was gathered together a little group, the like of which the world had never seen:—saints, all of them—the aged Simeon and Anna, Joseph the just one, Mary Immaculate, and Jesus, the all-holy God. What joy filled the little Mother's heart, as she gave her Child to Simeon that he might offer Him to His eternal Father! The Child, Who was offered, by His divine co-operation, made their offering infinitely pleasing to Almighty God. With the same love, He offered Himself on Calvary and renews His offering daily in Holy Mass. In Holy Communion, we too, like Simeon, may take Him into our arms. What a wondrous privilege is ours in those precious moments after Holy Communion!

*Acts.*—O Jesus, my Eucharistic God, be not afraid to come to my poor sinful arms; I will never abuse Thy

[1] 3rd Sunday.

trust again. Soul of Christ, be my sanctification: Body of Christ, be my salvation: guard me, should the foe assail me. Mary, if thou wilt pray for me, thou needst not fear to leave Him in my care, etc.

*V.* The Lord shall rise upon thee, O Jerusalem.

*R.* And His glory shall be seen upon thee.

*Let us Pray.*—Exert, we beseech Thee, O Lord, Thy power and come; and succour us by Thy great might; that by the assistance of Thy grace, Thy indulgent mercy may hasten what is delayed by our sins; Who livest, etc.[1]

Pater, Aves, Gloria.

5. **The Finding of the Child Jesus in the Temple.**—When Mary lost her Child, it was no fault of hers. When *we* lose Him, it is always through grave and deliberate sin. She found Him in the Temple. When we forsake Him, He patiently awaits in the Tabernacle our return: but it grieves Him when we stay away so long. He expects us to return at once.

*Acts.*—O God, kind Master, let me never stray away from Thee again. Lamb of God, Who takest away the sins of the world, have mercy on us. Lord, if Thou wilt, Thou canst make me clean. Pray for us, O Holy Mother of God, and lead all poor sinners back to God, etc.

*V.* Show us, O Lord, Thy mercy.

*R.* And grant us the Saviour, whom we expect from Thee.

*Let us Pray.*—Visit, we beseech Thee, O Lord, and purify our hearts by Thy grace: that when our Lord Jesus Christ Thy Son shall come, together with all His Saints, He may find us ready to give Him a place

[1] 4th Sunday of Advent.

within us: who liveth and reigneth with Thee for ever and ever. AMEN.[1]

O God, who wast pleased that Thy Word, when the Angel delivered his message, should take flesh in the womb of the Blessed Virgin Mary; give ear to our humble petitions, and grant that we, who believe her to be truly the Mother of God, may be helped by her prayers. Through the same Christ our Lord. AMEN.[2]

Pater, Aves, Gloria.

**Ferverino (if time).**

(*a*) How sad and lifeless was the world before the coming of Jesus!

(*b*) How dreary it would be without the Blessed Sacrament!

(*c*) How the faithful of old longed and prayed for His coming! "Drop down dew, ye Heavens, from above, and let the clouds rain the Just One. Let the earth be opened, and bud forth a Saviour."

(*d*) Exhort to greater love of Jesus, now that we have Him in the Holy Eucharist, and to greater appreciation of the Sacred Host; adding acts of Adoration, Thanksgiving, Repentance, Petition.

Benediction.

## III

## Jesus not wanted.

*Preparatory Prayers as usual.*

*Act of Faith.*—I believe, O my Jesus, Thy divine word, that under the appearance of bread Thou Thyself art here present as Thou art in Heaven. I believe that

[1] Praep: ad Missam. [2] Collect of Annunciation.

Thou art the divine Son eternally equal to the Father; that by the operation of the Holy Ghost Thou didst take human flesh of the Blessed Virgin. I believe that Thou art the same Jesus that wast born of Mary, ever Virgin, adored in Thy infancy by Thy Angels, by the shepherds and the Magi. I believe, O my Redeemer, here present in the Sacrament, that Thou art the same Jesus of Nazareth that didst heal the sick and didst raise the dead, Who for us didst suffer and die on the Cross. I believe finally that Thou Thyself, now sitting glorious at the right hand of Thy Father in Heaven, and there interceding for me, yet art verily present in this Sacrament, my nourishment on earth. AMEN.

*Meditation, etc.*—"He came unto His own and His own received Him not." He was not wanted. Mary was living at Nazareth before the birth of Jesus, but He was to be born at Bethlehem, the House of Bread, about five days' journey away. The Emperor's edict was the means appointed by God to bring this about. Joseph was a native of Bethlehem and had to be enrolled there. For this purpose, Joseph and Mary journeyed thither toward the end of December. Owing to the delicate condition of Mary and the severity of the season, the journey was very trying. As they neared Bethlehem, they hurried on to secure lodgings before nightfall. They hoped to lodge in the Inn, but "there was no room for *them*." There was accommodation for others with money, but Joseph was poor. They went to several houses, but it was always the same answer, "We have no room." All was brightness and happiness within these homes; God was kept outside in the cold. He was not wanted. Imagine the grief and disappointment of Joseph; Mary was smilingly resigned, though growing paler and fainter. Everyone

else had shelter. He came unto His own and His own received Him not.

"Behold this Heart which has so loved men." *Regrets* for our callous treatment of Him.

How He longs to come to us; to dwell in our hearts! He invites and entreats, "Come to Me"; appeals, "If you eat My Flesh, you shall live"; threatens even, "Unless you eat My Flesh . . . . you shall not have life."

It is His great desire that we should receive Him daily. "Oh, but I should become too pious; I have no time; I cannot be always running to confession; I was at Communion last week; we have no room."

Communion at the Christmas midnight Mass? Our one thought is feasting and pleasure. "I want to enjoy myself at Christmas." But He will not spoil your happiness.

Oh, when shall we begin to love Him? when understand and "revere His wondrous Gift"? Jesus, my Lord, my God, my all, teach me to "love Thee as I ought." Mary, help me to adore Him and love Him more and more.

*Sing the first verse of the hymn*—"Jesus, my Lord, my God, my All."

Is it a little thing to slight Our Blessed Lord's desire that we should receive Him frequently? Does He ever punish people for keeping Him at a distance? Did the people of Bethlehem suffer for their treatment of Him? They rejected Mary's Child; the displeasure of God was soon seen in the massacre by Herod of the infants of Bethlehem and round about. If they had only taken Him in and welcomed Him, what blessings He would have showered upon them!

Think of the blessings of Holy Communion :—increase of sanctifying grace, actual graces, remission of venial sin, strength against temptation and bad habits, remission of temporal punishment, perseverance, a happy death, a glorious resurrection, greater reward and happiness in Heaven ; all this you despise by refraining even once from Holy Communion through your own fault. Oh, if we only knew and valued the gift of the Blessed Sacrament !

*Second verse*—" Had I but Mary's sinless heart."

The simple and humble shepherds had a welcome for Him. When they saw Him on Mary's knee or in the arms of Joseph, they fell on their knees and adored Him and a wondrous union of love sprang up between Him and them. When we see Him in the priest's hands at the elevation of Mass, or in the Monstrance at Benediction, let us adore Him with simplicity and humility and love.

*Sing the remaining verses of the hymn.*

**The five Joyful Mysteries of the Rosary.**

**1. The Annunciation.**—Who can realise Mary's thoughts when requested by the Angel to accept the dignity of becoming the Mother of the Messias? But if she had refused ! The world would have lost all the benefits of the Incarnation and amongst them the glorious Mass, the Real Presence, the Food of Life. What grace we lose when we miss even one Communion, through our own fault ! Let us never refuse Him a place in our hearts. Let us receive Him whenever we can.

Pater, Aves, etc.

2. **The Visitation.**—Mary's visit to her cousin will be a joy to Elizabeth for ever ; a glorious remembrance to herself and to her son, St John. Every Communion we receive will add greater happiness and delight to our reward in Heaven. We shall regret the times we missed.

Pater, Aves, etc.

3. **The Nativity.**—Mary's welcome to her new-born Son ! It surpassed the glorious adoration of the Angels. How she had longed to see His Face and fold Him to her heart ! Let your hearts thrill with delight at the memory of her love. How cold have been our welcomes when He has come to us in Holy Communion ! Mary, dearest Mother, pray for us and all poor sinners that we may always give Him a loving welcome in future.

Pater, Aves, etc.

4. **The Presentation.**—Recall the ecstasy and fervour of Simeon when he received his God into his arms to perform the ceremony of the Presentation. See how reverently he blesses Mary and Joseph kneeling at his feet ; and then he prophesies that many will receive Him and many reject Him. Alas ! to most men He is a "sign to be contradicted." The Holy Eucharist is not their "salvation," their "light," their "glory." Pray for us, most holy Virgin, that we may not "see death" without the consolation of receiving thy Divine Son for the last time "at the hour of our death."

Pater, Aves, etc.

5. **The Finding of the Child Jesus in the Temple.**—Try to realise the grief and anxiety of Mary and Joseph on discovering the loss of Jesus. They allowed them-

selves no rest until they had found Him. To have Him safe again gave them transports of joy. He was their whole happiness. Do *we* ever feel His absence? Is it a pain to us when we cannot receive Him? Where our treasure is, there is our heart also. O Mother of Jesus, help us to love thy Son and to find our happiness in His presence.

Pater, Aves, etc.
Hymn No. 74—"Soul of my Saviour."
Benediction.
Prayers for the intentions of the Pope.

## IV

### After Christmas—The Magi.

1. Come, Holy Ghost, etc.

2. *Act of Faith.*—O Divine Babe, I kneel before Thee in the loving desire to try to realise what my faith teaches me, viz., that Thou art, this very moment, as near to me as Thou wert to the shepherds and to the Wise Men. On the sacred night of Thy Birth, there was nothing to tell the shepherds that Thou wert God. When the Magi visited Thee, they saw no signs of the glory of Heaven around Thee. They saw Thee only as the sweetest Babe in the world; their faith told them Thou wert God and they believed in Thee and adored Thee. In the Sacred Host, I see no signs of Thy Divinity, not even of life, but my faith tells me Thou art truly there. Thy infallible Church teaches me that the Sacred Host is the Divine Babe of Bethlehem, the Infant God of the Magi. I believe that with my whole

heart. I submit my reason to this wonderful fact. O my Infant God, I come to Thee with the simple faith of the shepherds, with the adoring humility of the Magi. "Thou art my God and my eternal King."

3. *Spiritual Communion.*—Oh! that I might take Thee in my arms, like the simple shepherds and the holy kings! Oh! that I might even now receive Thee sacramentally into my heart and fold my arms around Thee! To-morrow, at Holy Mass, I shall have that happiness; but I want Thee now. Come into my heart spiritually, O Divine Babe, and fill me with Thy love and grace.

4. *Dedication of the Hour.—Intention to gain the Indulgences.*

5. *Meditation and Devotions.*—I. How wondrous was the faith of the Magi! The call to the shepherds was easy to obey. They knew of His coming; the Angels appeared to them and told them in plain words:—"This day is born to you a Saviour, who is Christ the Lord. . . . You shall find the Infant wrapped in swaddling clothes and laid in a Manger." With the Magi, it was different. They had only a silent star to beckon them; perhaps they had heard vague rumours of a new-born King of the Jews; but it was all so vague. Yet they followed the star. It led them many miles across the desert, day after day. They spent as many days on the journey as the shepherds had to take steps. When, at last, they reached Jerusalem, they asked, "Where is He that is born King of the Jews? We have seen His star in the East and have come to adore Him." The star led them on again to where the Child was: "Falling down, they adored Him and, opening out their treasures, they offered Him gifts." How did they know He was God? Somehow they

knew before they started from their homes. How do you know that the Sacred Host is God? You believe it, but why? No miraculous star has appeared to you; no Angel has come down to tell you. No; a greater One than they; Jesus Himself has told us:—"This is my Body. I am the living Bread that came down from Heaven."

*Acts.*—Dear Host, Divine Child, my Lord and my God, I believe in Thee with my whole soul, and I adore Thee. I adore Thee in the Tabernacle, in the Ciborium, in the Chalice, in the Monstrance. I adore Thee in union with the adoration of Thy sweet Mother Mary; I adore Thee with the admiring faith of the shepherds; I adore Thee with the splendid adoration of the kings; I adore Thy littleness and Thy poverty; I adore Thy Majesty, Thy infinite greatness and Thy eternal almighty Power. Little Babe, Sweet Sacrament, Thou art my God and I adore Thee.

*Sing the first verse of the hymn*—"Jesus my Lord, my God, my All" or "Adeste Fideles."

II. The Magi thought nothing of the trouble they had taken to come so far, now that they beheld Him. They had set out with a definite purpose, viz., "to adore Him"; and they poured out at His feet the treasures of their wealth and their adoring love. The Divine Infant rewarded them with many graces and blessings and much happiness. They rejoiced "with exceeding great joy." If those Wise Men had only our opportunities! If they had only a few steps to take to "come and adore Him," as we have! We are blessed far more than they were. We can go to Him many times a day, to adore Him and be blessed in return. Every morning at Mass we can take Him into our arms

and receive Him into our hearts. Do we realise how greatly we are favoured in having the Blessed Sacrament so near and so convenient? He gives Himself to us entirely, with all His love and blessing and asks and begs us to receive Him often—every day.

*Acts.*—O Jesus, my Infant King, how can I ever thank Thee for Thy great love! Let Thy light shine upon me; let the red lamp before the Tabernacle be to me a star to guide me to Thy feet to praise and bless Thee; give me a simple heart like the shepherds; give me the great joy of the Kings. Would that I might praise and bless Thee like them! "Had I but Mary's sinless heart to love Thee with, my dearest King."

*Second verse of the hymn.*

III. Since we have greater blessings than the Magi had, we should show greater devotedness and love. But is it so? Many times in the past, we could have had the blessing of Jesus in the Sacred Host at Benediction merely at the cost of a few steps; but we have neglected. We have passed before His House and Tabernacle without going in to adore Him. He has felt that neglect. We have dragged unwilling steps to Sunday Mass, because we were bound to do so under pain of mortal sin; not because we loved to "come and adore Him," give Him pleasure and receive His strengthening Blessing. Remember your irreverences during Mass. Perhaps you have even defied Him by the deliberate sin of Mass-losing. How all that has saddened Him! Perhaps even sacrilegious Communions!

*Acts.*—O my dear Saviour, pardon me, because I am sorry. Forgive my negligences and irreverences. I repent of my coldness and I will try to make amends,

by visiting Thee often, by more frequent Communions, by greater attention during Mass. I will also try to make reparation for the sin of Mass-losing of the careless Catholics of this parish and for the insults and outrages of the world.

*Third verse of the hymn.*

IV. Since Thou givest Thyself entirely to me, dearest Jesus; since "all Thou art and hast are mine," what is there I may not hope for? Give me and mine the faith of the Magi; give us their love and loyalty to Thee; teach us to know Thee better in the most Holy Sacrament; may Thy Eucharistic Kingdom come; make Thyself known to our little children, to unbelievers and to heretics. Draw the people from their darkness into the light of Thy Tabernacle. Make us all understand that our Churches are Bethlehem, that the Tabernacle is Thy Crib and that the Sacred Host is Thyself.

*Fourth verse of the hymn.*

**Five Joyful Mysteries of the Rosary.**

1. The Angel announced Him to Mary and the shepherds; a star to the Magi; His infallible Church to us.

2. His last visit to us in Holy Viaticum. Let us visit Him now, that He may visit us in our last moments.

3. His love for us in becoming Man; the same love at the Consecration, constantly renewed. Our hearts, the Crib He prefers.

4. Mary presented her Divine Son to the shepherds, to the Magi. She is Queen of the Blessed Sacrament.

5. We shall always find Him in the Tabernacle,

ready to welcome us and help us with His wisdom and blessing.

Hymn during the lighting of the candles for Benediction—"O Jesus, King most wonderful." No. 20.

Benediction. Prayer for the spread of daily Communion.

Pater, Ave, and Gloria for the Pope's intentions!

## V

### A Hidden God.

*Preparatory Prayers, as usual: (a) "Come, Holy Ghost," etc. (b) Act of Faith. (c) Spiritual Communion. (d) Dedication of the Hour.*

I. One of the saddest characteristics of the day is that God is not wanted in the world. Men have no need of Him. He is either ignored or forgotten. Even we, His own children, are sinfully indifferent about Him in many ways, especially with regard to His Real Presence in the Tabernacle.

He came to make salvation easy for all men. Everyone was to have the opportunity of knowing Him. And although He did not publish His coming more widely or take pains to create a stir in the world, still everyone that wishes can find Him. The way to God is a "straight way, so that fools shall not err therein."[1] God has manifested Himself sufficiently clearly. No one can be excused for not knowing Him.[2] When He came in the flesh, no one actually knew of His coming except His Blessed Mother. Even St Joseph learned

[1] Isaias xxxv. 8. [2] Romans i. 20.

the secret from an Angel ; St Elizabeth also. "He was in the world and the world knew Him not."

As at His Birth, so in His life. For thirty years He was hidden and unknown. Egypt did not know Him ; Nazareth thought Him the Son of a Carpenter. The Evangelists have nothing more to say than "the Child grew and the grace of God was in Him" ; and that He was subject to Mary and Joseph. "Verily, Thou art a hidden God."[1]

The silence around the Tabernacle is deeper still. The days of His Flesh were thirty three-years, but He has been hidden and silent in the Tabernacle for nearly two thousand years ; and all that awful time He has been for the most part unknown, forgotten, despised, neglected. Think how lonely He has been in the Prison of Love of our own Church, since the day when Mass was first said here and He took up His abode with you, never again to leave this spot. And all the time the people knew, as you know too, that the very God of Heaven dwells here.

*Acts.*—Oh, come let us *adore* Him now. Holy, Holy, Holy, Lord God of Hosts, this Altar and Tabernacle are full of Thy glory. I believe in Thee ; do Thou strengthen my faith. I *worship* Thee, hidden under the appearance of bread. O Prisoner of Love, accept my *adoration* and love. I thank Thee for Thy glorious Gift ; for Thy Real Presence ; for Thy love of me.

*Sing the first two verses of the hymn*, "O Godhead hid." No. 76.

II. Men do not take the trouble to think of Him and so get to know Him. They are too busy with other things. They cannot take an interest in what they do

[1] Isaias xlv. 15.

not know. If they knew Him better, they could not help admiring Him and loving Him. What a glorious thing it would be if the outside world, the hurrying, bustling world of men believed as we Catholics do that the Blessed Sacrament is truly God, and if we Catholics lived up to our Faith! O Jesus, may Thy Eucharistic Kingdom come! Let each of us do his best to make Him known. Like the souls in Purgatory, He is at our mercy. Unless we make much of Him, He will remain unknown. Let all be either Knights or Handmaids of the Blessed Sacrament. Never apologise to heretics for your faith in the Real Presence; explain it to them. Strengthen your own faith. He is a hidden God; seek Him and you shall find Him. Seek Him with love, like the Spouse of the Canticles: "Have you seen Him whom my soul loveth?";[1] with faith, like the Wise Men; "Where is He that is born King of the Jews?";[2] with sorrow, like Magdalen in the Pharisee's house,[3] and on Calvary after His death; "Tell me where thou hast laid Him."[4]

*Acts.*—I *thank* Thee, my Lord and my God, that Thou hast blessed me with the true Faith; that Thou allowest me, sinner as I am, to come to Thee and adore Thee. My sins have brought upon me darkness and ignorance, but now I *repent* of my many sins and infidelities; and, like the penitent Thief, I turn to Thee, and with Thy humbled Apostle, Thomas, I hail Thee as "my Lord and my God." Strengthen my belief in Thee and my love of Thee. O Sacred Host, indeed Thou art the Son of God. "Thou art Christ, the Son of the living God."[5]

*Third and fourth verses of the hymn.*

[1] Cant. iii. 3. [2] Matt. ii. 2. [3] Luke vii. [4] John xx. 15. [5] Matt. xvi. 16.

III. Jesus in the most holy Sacrament of the Altar is indeed a hidden God, but He has left us a sign by which to recognise Him. "This shall be a sign to you; you shall find the Infant wrapped in swaddling clothes." In the Eucharist, the sign is bread and wine. Behold Him in the priest's hands at the Elevation of Mass; at the breaking of the bread; in Holy Communion. That is how the disciples recognised Him at Emmaus. What a shame it is that the breaking of the Host at Holy Mass awakens no memory of the love with which He shed His blood for us!

*Acts.*—O Precious Blood of Jesus, "wash me yet more from my iniquity and cleanse me from my sin." "Eternal Father, I offer Thee the precious Blood of Jesus Christ in satisfaction for my sins and for the wants of Holy Church." (100 days Ind.).

*Fifth and sixth verses of the hymn.*

IV. God is hidden now under the sacramental veils, but one day I hope to see Him face to face, to drink in the beauty of His glory for evermore. He has given me a guarantee of that:—"He that eateth My Flesh and drinketh My Blood hath everlasting life: and I will raise him up at the last day."[1] "May the Body of Our Lord Jesus Christ preserve thy soul unto life eternal."[2] And THEN He will no longer be a hidden God. "Grant us endless length of days in our true native land with Thee."

*Seventh verse of the hymn.*

**Five Joyful Mysteries of the Rosary.**

1. **The Annunciation.**—God had *withdrawn* Himself from the world because of Adam's sin. The Law of Fear

[1] John vi. 55. [2] Mass.

was to give way to the Law of Love. The Annunciation was the beginning of the full revelation of Himself. His Divinity was still to be hidden ; but He would not hide His love, as is proved by His familiarity with us in the Blessed Sacrament.

Pater, Aves, Gloria.

2. **The Visitation.**—Although still *hidden* in His Mother's womb, He visits St John the Baptist, who was to go before Him to prepare His ways. "Blessed be the Lord God of Israel who hath *visited* and wrought the redemption of His people."[1] Blessed be Jesus in the most holy Sacrament of the Altar.

Pater, Aves, Gloria.

3. **The Nativity.**—"Let us go over to Bethlehem and let us *see* this word that has come to pass, which the Lord hath *showed* us."[2] When kneeling before the Tabernacle, let us remember that He *hides* both His Divinity and His Humanity in order to encourage us to approach Him without fear and give us the full reward of our faith.

Pater, Aves, Gloria.

4. **The Presentation.**—"My eyes have *seen* Thy salvation."[3] Simeon recognised his Saviour and his God in the Infant that he held in his arms, and for that moment's privilege has never ceased thanking God. Strive to appreciate the privilege of Holy Communion, and always make a careful and fervent thanksgiving.

Pater, Aves, Gloria.

5. **The Finding in the Temple.**—Every time we commit mortal sin, He again *hides* Himself from us. When we have the unhappiness of falling into grievous

[1] Luke i. 68. [2] Luke ii. 15. [3] Luke ii. 30.

sin, let us seek Him without delay by a sincere confession and a fervent Communion. Beg the grace of perseverance through the intercession of Mary.

Pater, Aves, Gloria.

Hymn—"O Jesus Christ, remember." No. 77.

Benediction. Prayer for the spread of daily Communion.

Pater, Ave, and Gloria for the Pope's intentions.

Hymn—"Sing, my tongue, the Saviour's glory." No. 71.

## VI

### The Holy Name of Jesus.

*Preparatory Prayers as usual.*

*Meditation.*—I. Under the Old Law, the name of God might not be pronounced by the people; His name was a name of awe and fear. When "the fulness of time" came, the name of Jesus was sent from Heaven, breathing pity and love and redemption for us poor sinners. "Thou shalt call His name Jesus; for He shall save His people from their sins."[1] To His only-begotten Son, Who came down from Heaven to save us from hell and lead us to Heaven, the Eternal Father "hath given a name which is above all names; that in the name of Jesus every knee should bow, of those that are in Heaven, on earth, and under the earth.[2] It is an almighty name. "Neither is there salvation in any other. For there is no other name under Heaven given to men, whereby we may be saved."[3] To the lame man Peter said: "In the name of Jesus of Nazareth, arise

[1] Matt. i. 21. [2] Phil. ii. 9-10. [3] Acts iv. 12.

and walk," and leaping up he walked.[1] The power of the name of Jesus is shown by the miracles of every age and country. "O Lord our God, how admirable is Thy name in the whole earth."[2]

St Bernard tells us:—"His name is food. . . . Jesus is honey to the mouth, and music to the ear, and gladness to the heart. It is also medicine. . . . Have you committed sin? Invoke the name of life and life will come back to the soul. . . . If any of us was ever in danger . . . did not this Name of power bring confidence and courage? . . . There is nothing which so restrains anger, pride, lust, as the name of Jesus."[3]

If all that is true of the *Name* of Jesus, what must be said of Jesus Himself, Whom we have in the most Holy Eucharist? If the Name is adorable, He Himself must be adored; if the Name is power and food and medicine, His Real Presence in the Tabernacle and Holy Communion is all that a hundredfold.

*Acts.*—"How admirable is Thy Name in the whole earth." How admirable and adorable and "lovely are Thy Tabernacles, O Lord of Hosts."[4] Thy Flesh and Blood are the remedies for all my ills, the divine medicine of my soul. Thou art the Food of my soul. "In the strength of this Food" I can reach even to eternal life. O Jesus, Sacred Host, Thou art Life, and Grace, and Strength; Thou art deliverance from venial sin and my defence against mortal sin. I adore Thee and bless Thee for Thy great love of me: for coming as my Jesus, my Saviour; for giving Thyself to me in Holy Communion, etc.

*Sing first verse of* "Jesus, the very thought of Thee." No. 19.

[1] Acts iii. 6 ff. [2] Ps. viii. 1.
[3] Serm. xv., on Canticle of Canticles. [4] Ps. lxxxiii.

II. Who can tell all that the Name of Jesus means? To estimate it, we must fathom the infinite love of God. His coming in the flesh was only the beginning of His love. His love for us would have been incomplete without the Blessed Sacrament. He loved us "to the end," to the limit of His love; and that is why He bids us receive Him in Holy Communion that we may be united to Him in the bonds of love—that we may abide in His love. "He that eateth My Flesh, abideth in Me and I in Him." But at what a cost! It was during the first shedding of His Blood, at the Circumcision, that He received the Name of Jesus. It was in the night of His Agony that He gave us the Most Blessed Sacrament. Holy Communion is the Memorial of His Passion and Death; and behind His Real Presence in the Tabernacle and behind every Communion there is the same infinite love that He showed at the Incarnation and during His bitter Passion and Death.

*Acts.*—Bless the Lord, O my soul; and let all that is within thee bless His Holy Name. Bless the Lord, O my soul, and never forget all He has done for thee. We adore Thee, we bless Thee, we praise Thee, etc.

*Second verse of the hymn.*

III. "Thou shalt call His name Jesus, for He shall save His people from their sins." Only saints seem to reverence His adorable Name and appreciate the love of His Sacred Heart in the Eucharist. There are millions who have never heard of His Name, still less of His Sacrament of love. Hundreds of thousands blaspheme His holy Name and mock at His Real Presence. But it is not the blasphemies and mockery of unbelievers that our dear Lord feels most. It is the coldness and ingratitude of His own, of us, His friends.

"If my enemy had reviled Me, I would verily have borne with it. And if he that hated Me, had spoken great things against Me, I would perhaps have hidden Myself from him."[1] How hateful has been our hard-heartedness! How callous has been our neglect! What return have we made for all His Love? We have kept Him at a distance, with our rare and loveless Communions. When we *did* receive Him in Holy Communion, our hearts gave Him no welcome and our thanksgiving was a bore to us. Look at Him holding out His wounded hands to us and saying: "With these was I wounded in the house of those that loved Me."[2]

*Acts.*—We acknowledge, O Lord, our wickedness; we have sinned against Thee. I am sorry and beg pardon. I confess to Thee that I have sinned exceedingly in thought, word, and deed, through my fault, through my most grievous fault. I will pay Thee back for all the Masses I have lost, all the Communions I have missed, all my irreverences in Thy adorable presence. Have patience with me still, dear Lord, and I will pay Thee all. O Lord, God of compassion, and merciful, patient and true, blot out my iniquities; take me back to Thy love and teach me to make amends, etc.

*Third verse of the hymn.*

IV. "If you ask Me anything in My Name, that I will do."[3] Our dear Lord is always readier to give than we are to ask; but He requires us to ask before He gives. It is one of the pleasures of His Sacred Heart for us to kneel before Him and make our request. "His delights are to be with the children of men." Would that it were our delight to visit Him in His Prison of Love. Sometimes it happens that we do not receive

[1] Ps. liv. 13. [2] Zach. xiii. 6. [3] John xiv. 14.

what we ask for. "You ask and receive not, because you ask amiss."[1] We shall not be wrong in asking for greater faith in the Mystery of His Love: "Lord, I believe; do Thou strengthen my faith." Or in asking Him to rule over our hearts: "May Thy Eucharistic Kingdom come and spread over the whole earth." Or for grace to do His Holy Will in all things and love Him with our whole heart. "Son, give Me thy heart." Take, O Lord, and receive my whole being, and in return give me Thy love and Thy grace. Give me a holy longing for Thee in Holy Communion, that Thou mayest be my only joy now and my prize and glory in Heaven.

*Fourth and fifth verses of the hymn.*

**Five Joyful Mysteries of the Rosary.**

1. Let us *rejoice* that God the Father gives us His only Son, and that Jesus gives us Himself in Holy Communion. Ask Mary to help you.

2. Let us *thank* Him for visiting us, for staying with us and allowing us to visit Him so familiarly. Ask Mary to help you.

3. Let us *adore* Him in the arms of Mary, in the Tabernacle, in our unworthy hearts. Ask Mary to help you.

4. Let us offer Him to His heavenly Father in *satisfaction for our sins* and the sins of the world. Ask Mary to help you.

5. Let us seek Him in all our difficulties and tell Him all our joys and *desires*. Ask Mary to help you.

Hymn—"Sweet Sacrament Divine." No. 78.

[1] James iv. 3.

Benediction. Prayer for the spread of daily Communion.

Pater, Ave, Gloria for the Pope's intentions.

*N.B.*—The Litany of the Holy Name may be used instead of the Rosary.

## VII

### The Purification.

*Preparatory Prayers as usual.*

*Meditation.*—I. Many offerings had been made to Almighty God throughout the ages, from the sacrifice of Abel onwards—Noe; Melchisedech; Abraham; the Mosaic Sacrifices in the wilderness; the divinely ordained Sacrifices in Solomon's Temple. They were only types and shadows of the great Sacrifice of Calvary and Holy Mass. Their Altar of Incense was only a symbol; their slaying of lambs merely foreshadowed the Divine Lamb "that was slain from the beginning of the world"; their ceremony of sprinkling with the blood of the victims derived all its worth and merit from the Precious Blood of Calvary. "If the blood of goats and oxen . . . sanctify, how much more shall the Blood of Christ?".[1] The old sacrifices have passed away; "newer rites of grace prevail."

But there is yet one offering of which it cannot be said that it was a mere shadow or image of something else; and that was the offering that Mary made of her Divine Son on the day of her Purification. Here was no offering of a senseless and unwilling victim, but the

[1] Heb. ix. 13.

very Lamb of God "Who taketh away the sins of the world." He was not a passive Victim either. By the hands of Mary and holy Simeon He offers Himself to His heavenly Father for our Redemption. That offering of Himself was to be consummated at the Last Supper and on Calvary. It is renewed and perpetuated in Holy Mass. Mass is not only greater than all the sacrifices of the Old Law; it is far more sublime than the offering of Mary; for it is of faith that the Sacrifice of Mass is one and the same as that of the Cross. Accordingly, when we are present at Mass, we are witnesses of a more glorious and more efficacious act than that performed by Mary. When we approach the Altar Rails and receive Holy Communion, we are privileged far more than Simeon was: and that not only once in a lifetime but daily if we choose.

*Acts.*—What a grand and generous God is ours! O Jesus, my God, I adore Thee for all Thy goodness. I adore Thee truly present before me. I praise and bless Thee for the great honour and privilege of Holy Mass and Communion. Thou art worthy to receive infinite honour and love, for offering Thy young life for the sins of the world. How adorable art Thou in Holy Mass! How anxious I should be to receive Thee in Holy Communion; since I can then take Thee in my arms and to my heart! I cannot pay Thee by myself the adoration Thou demandest of me. But with Thee in my heart I am rich indeed, and can offer Thee an infinite homage. Let every Communion I receive and every prayer I breathe and every beat of my heart express my adoration and love for Thee, O Divine Jesus, etc.

II. It was for our sakes He became Man; that He offered Himself in the Temple. God the Father so

loved the world that He gave His only Son; Jesus most gladly and unselfishly offered His life and every moment of it; the Holy Spirit, with divine precision, fulfilled this wondrous and lasting mercy. Glory be to the Father, and to the Son, and to the Holy Ghost. Jesus offered Himself for me at the very beginning of His life; I now renew the offering of myself to Him which was made for me in Baptism. Jesus offered Himself without reserve; I will give Him my heart and my soul—my whole self. Jesus offered Himself by the hands of Mary; I make an offering of myself to Him through the same dear hands. Jesus trusted Himself to me in my first Communion; I will give my whole life into His care. He has never withdrawn His gift; His delight is to be with the children of men; He remains with us day and night and wishes us to visit Him and make a friend of Him; to treat Him familiarly; to feed upon His sacred Flesh and develop the powers and vitality of our souls; to receive graces and blessings and help against temptation; the will, the courage and the strength to persevere in holiness of life; the assurance of a happy death and the pledge of eternal happiness. All these things He offers to us in the Most Holy Eucharist.

*Acts.*—Eternal thanks be to Thee, O Jesus, for Thy lavish and never-failing love. "My soul doth magnify the Lord and my spirit hath rejoiced in God my Saviour—because He that is mighty hath done great things for me and holy is His Name." "Bless the Lord, O my soul, and never forget all He hath done for thee." Blessed be Jesus in the most holy Sacrament of the Altar, etc.

III. All those who took part in the Presentation of the Child Jesus in the Temple were holy. There were the

Immaculate One herself; the faithful, humble Joseph; the "just and devout" Simeon; and Anna, the prophetess, renowned for her "prayers and fastings." No sanctity or holiness of life can be too great to take the God of holiness into one's arms and receive Him into one's heart. How far away am I from the purity of Mary, the humility of Joseph, the fervent devotion of Simeon and the mortified life of Anna! My life has been one long series of infidelities, denials, and desertions. How can I ever be worthy to go into His presence, let alone to receive Him into my sinful heart! Do not my impurities and pride and coldness of heart and love of self forbid it? No; a thousand times no. A contrite and humble heart He will not despise. He did not spurn Magdalen, or the penitent Thief. Thousands of Saints are in Heaven now that were once as sinful as I am. He loves me, sinner though I am, and calls me to Him.

*Acts.*— O Merciful Jesus, good Master, I repent of all my sins. I bring Thee a heart stained with many vices; cleanse it in Thy Precious Blood; wash me yet more from my sins. I bring Thee a heart puffed up with pride and disobedience; teach me humility and fidelity to Thy appeals and warnings. I am cold and indifferent in Thy sacred Presence and even in the very act of receiving Thee; my heart is parched and dry; I have no feeling, no love for Thee; my Communions are formal and tasteless; my preparation is as dry as dust; my thanksgiving, wearisome and heartless. Prayer is a burden; penance and self-denial an unwelcome and unreasonable worry.

O dear Master, draw me after Thee. Let me taste how sweet Thou art. Give me courage and strength to love Thee and live for Thee only. If I would only

venture, Thou wouldst not be wanting. Thou lovest a generous heart and wilt never be outdone in generosity. "Jesus, my Lord, my God, my All, how can I love Thee as I ought." "Sweet Sacrament, we Thee adore. Oh make us love Thee more and more."

One of the above "Rosaries," or Litany of the Sacred Heart, or "The Litany for Christmas," page 32, Bishops' *Manual of Prayers for Congregational Use*, together with the following Prayer of Expiation :—

O Lord Jesus, Who of old time didst dwell upon the thousand Altars of this Isle of Saints, praised, adored, and worshipped by the hearts of Thy faithful people, look mercifully on Thy servants prostrate before Thee, desiring to make an act of expiation for our own sins and those of our fathers. Our fathers, alas! O Lord, broke open Thy Resting-place, extinguished the lights of Thy Sanctuary, desecrated Thy Temple, spoiled Thee of Thy inheritance, and drove Thee forth from the House in which Thou didst love to dwell. Look down mercifully upon us, O Lord, and let our tears and supplications make good the loss of reverence, faith, and adoration which are no more. For Jerusalem is in ruins. Thy presence is no more in her; now gross darkness dwells where was the brightness of Thy glory. But come back, O Lord, once more into the midst of Thy own. Build up Jerusalem again in glory. Dwell in the midst of us in Thy great sacrament of Love. O Lord Jesus Christ of our hearts, to Thee be honour and glory and giving of thanks for evermore. AMEN. VAUGHAN'S *Divine Armoury*, p. 675.

Benediction, etc.

## VIII

### Septuagesima.—"Who can understand Sins?"

*Act of Faith.*—O Jesus, my Lord, my God, and my All, I believe that Thou art in Thy living manhood as truly present here in the Blessed Sacrament as when Thou didst walk amidst men, and converse with them. Relying on Thy word, which *shall not pass*, I believe that Thou art here, *ever living to make intercession for us*. Here is Thy sacred body which hung upon the Cross; here is Thy soul, which was *sorrowful unto death* and agonised in the Garden of Olives on account of my sins; here are those sacred wounds made by the nails and spear; here are those eyes which looked with pity and love on the penitent Peter, now gazing into my heart, now raised to plead for me with the Heavenly Father; here are those ears which heard the cruel cry of the Jews, "Crucify Him," which listened so compassionately to all the ills of men, and which now are listening to me. Lord, I believe that here on the Altar Thy wounded Heart is beating for love of me, and I recall Thy blessed words: "My Heart is so consumed with love for men, that It can no longer restrain the flames of Its charity." Sweet words of Thine, O Blessed Saviour. I believe that they are true, and true as regards myself. AMEN. FR. RAMIÈRE, S.J.

#### Meditation.

I. "Who can understand sins?"[1] Only two: God and Satan. God, in all its terrible and revolting reality;

[1] Ps. xviii. 13.

Satan, as far as possible, in all its malice. *We* certainly cannot understand it. To understand sin we must understand the infinite holiness of God ; we must understand His inflexible justice ; we must realise all the horrors of Hell. Mortal sin is defiance of God ; it is the germ of everlasting hatred of God ; it is an attempt to dethrone Him and annihilate Him. An eternal Hell is the only adequate treatment for such defiance and hatred. The defiant attitude of the sinner is Hell anticipated, for the Wise Man calls sin "the kingdom of Hell upon the earth."[1] Sin, they say, is infinite in its malice, because the object of its attack is the infinite Sanctity of God. That explains why the punishment of Hell must be eternal. Holiness and sin are mutually destructive ; another reason why there must be a Hell.

Satan declared open war upon God. At the outset of his revolt, the great Michael rose up to repress him. "Who is like to God," was his battle-cry, and Satan was hurled from Heaven. He quickly found allies amongst the children of men. And they too began to defy Almighty God. Out of the long line of the children of men ; out of the countless generations of human beings, scarcely any have been found faithful and loyal to God at all times. There have been flow and ebb in most things, but never in sin. Sin has always been at high tide, and the high-water mark is always rising.

Amidst all this horror and black ingratitude, there constantly arises from the Tabernacle an adoring acknowledgment of the Sanctity and Justice of God. Jesus Christ, here present, annihilates Himself in adoration of the outraged Majesty of His Father. Night and day, throughout the year and century after century, Jesus, the Victim of sin, prolongs His prayer of Adora-

[1] Wisd. i. 14.

tion. The Chalice of human depravity and malice and outrage is constantly in His hand. He drains it anew to the dregs in every Mass ; but each day brings fresh enormities and infidelities and scandals. Our dear Redeemer never tires in His efforts, in spite of the ingratitude of men.

*Acts.*—Let us *adore* Him in reparation for the insults offered Him. Sinless and all-holy Himself, He takes upon Himself the responsibility of satisfying the infinite Sanctity and Justice of His Heavenly Father for our sins and the sins of the world. O Salutaris Hostia, what should we do without Thee? We owe it to Thee, dear Jesus, that we have escaped the eternal punishment we have merited. Thy loving expiation wards off from us the chastisement we have deserved. Lamb of God, Who takest away my sins and the sins of the world, I adore Thee. Sweet Sacrament, we Thee adore. Oh! make us love Thee more and more.

II. If Jesus, in Heaven and on our Altars, were only man, He would long since have grown weary of man's utter recklessness and foolish contempt of God's laws. Anyone but God would have said : "Why should I trouble any longer, since they despise Me?" "I have spread forth my hands all day to an unbelieving people"[1] They mock Me when I appeal to them ; they laugh at My warnings. "What profit is there in My blood?"[2] "I will leave them to their wickedness ; I will abandon them to eternal woe."

"But Jesus is God, and, gracious and merciful, patient and rich in mercy."[3] He dwells continuously in our Tabernacles "to make intercession for us."[4] He is quicker to pardon than we are to turn to Him. He pardons because He loves to pardon. He knows our

[1] Is. lxv. 2. [2] Ps. xxix. 10. [3] Joel ii. 14. [4] Heb. vii. 25.

weakness and delights in making excuses for us: "Father, forgive them, for they know not what they do." "Come to Me, all you that labour and are burdened, and I will refresh you." When we return to Him and kneel at His feet, before the Tabernacle, His Sacred Heart beats a loving welcome. Every Tabernacle throughout the world is a proof of His loving mercy. "The earth is *full* of the Mercy of the Lord."[1]

**The Voice of Jesus from the Tabernacle.**—"I have loved thee with an everlasting love; therefore have I drawn thee, taking pity on thee."[2] "I am He that blot out thy iniquities for my own sake and I will not remember thy sins."[3] "I, I, myself will comfort you."[4] "I have graven thee in My hands."[5]

*Acts.*—O dear hands of Jesus, pierced and bleeding, ever lifted up to implore mercy for me, do not grow weary of me. My sins have pierced them through, and then I have forgotten all about it; but Thou dost make excuse and say that Thou hast done it Thyself: "I have graven thee in my hands"; and then holdest them out in loving pleading before Thy Heavenly Father that He may forget His anger and pardon me.

Thanks, eternal thanks be to Thee, O most merciful and kindest of Masters. O Sacrament most holy, O Sacrament divine, all praise and thanksgiving be every moment Thine. Praised be Jesus Christ; for ever and ever. AMEN. Blessed be Jesus in the Most Holy Sacrament of the Altar. Thou art worthy to be praised and glorified and exalted above all for ever. O, all ye angels around His Tabernacle, bless the Lord; praise and exalt Him above all for ever: "for He hath delivered us from Hell and saved us out of the hand

[1] Ps. xxxii. 5. [2] Jer. xxxi. 3. [3] Is. xliii. 25.
[4] Is. li. 12. [5] Is. xlix. 16.

of death and delivered us out of the midst of the burning flame and saved us out of the midst of fire. Oh! give thanks to the Lord because He is good: because His mercy endureth for ever and ever."[1]

III. In spite of the generous, self-sacrificing love of Jesus in the Tabernacle; in spite of His repeated appeals and warnings; in spite of His gentle rebukes and divine forgiveness, there are meted out to Him outrages and sacrileges and insults, mocking and contempt by His enemies, and betrayals and coldness and ingratitude by His friends. What is Mass-losing but defiance of God? and alas! how common is such conduct amongst Catholics! What are careless and bad Communions but contempt and insult? What is neglect of Easter duties, but treason against Him and alliance with His enemies? Irreverences in Church; prayerless Masses; thoughtless genuflections; hurried thanksgivings; neglect of Benediction and Visits; rare Communions—are not all these things seriously offensive to our Prisoner of Love in the Tabernacle? And have we been guiltless ourselves? My sins of passion have been grievous and many, and God knows how strong have been my temptations; but my treatment of Him in the Sacrament of His love has not been the outcome of temptation or of weakness. My mortal sins of Mass-losing; my sacrileges and irreverences; my contempt and neglect have been callous and calculated rudeness. "Come ye to my supper." "No: I have other things to attend to." Those who refused in the Parable were at least polite enough to say: "I pray you hold me excused;" but we do not take even that little trouble. Our answer to the invitation is a boorish silence.

*Acts.*—O my God, I am sorry for my past sins,

[1] Daniel xxxi.

offences, and negligences; I am sorry and humbly beg pardon. Forgive me all that is past. I will confess again all my sins against Thee in the Most Holy Sacrament of Thy love. I will endeavour to make satisfaction for them, by greater fervour at Mass and Communion and Visits. I will hear Mass whenever I can, to make up for the Masses I have lost. Have patience with me, Kind Master, and I will pay Thee all. Take pity on my cold, thoughtless heart and give me a horror of slighting Thee. From this very moment, I will try to treat Thee with greater respect. Let me never go back again to my old, careless, negligent ways. Impress upon my heart true repentance for my sins and a firm purpose of amendment.

IV. Jesus, on Calvary, made complete and absolute atonement for all the sins of the whole world for ever. In Holy Mass, we have "this plentiful redemption" applied to our individual needs. Behind His Real Presence here on this Altar; behind every Communion received at these Altar-rails, is all the love of His Agony and Passion and Death—offered to each of us as if there were no one else in the world. His dwelling here is a proof of pardon for past sins and a remedy against future sins. Think how many graces of victory over sin and temptation He grants every day from this Tabernacle. Here comes one in doubt like Thomas; and, like snow in the sun, the doubts melt away. Here, one troubled with temptations against the holy virtue of purity: "My grace is sufficient for thee." Another who is heavily burdened with a cross—the cross of bad habits and evil surroundings; from the Tabernacle come courage and help. Another covered with the leprosy of sin and almost in despair: "Go, shew thyself to the priest," and the leprosy vanishes.

What do *you* need? "Ask, and you shall receive." You cannot "ask amiss" in asking for victory over sin. Satan is His enemy as well as yours. Are the seductions of the world too strong for you? Visit Him frequently and taste and see how sweet are the delights of friendship and intimacy with your only true Friend, and the attractions of the world will seem empty. Is anyone you love the victim of sin—forsaking Jesus, Who is "the Way and the Truth and the Life" for the hollow pleasures of the world? Will you stand by and see him perish? Jesus loves him better than you do. Two against one; the alliance with Jesus is almighty. The more you ask, the more He will give. "O ye of little faith." Did He not die for others as well as for you? Do not let Satan triumph over them. Give yourself to God; win others to God and pray that His Eucharistic Kingdom may come upon all men.

**The Five Sorrowful Mysteries of the Rosary.**

1. **The Agony and Prayer in the Garden.**—Consider with what anguish Jesus prays in the Garden of Gethsemane in His struggle against sin. It is His great act of contrition, and costs Him tears of Blood to win forgiveness for us. He prolongs His intercession for us in the Holy Eucharist, and is ready to help us in our weaknesses, falls, and discouragements provided that we "watch and pray with Him lest we enter into temptation." O Mother of God, pray for us sinners.

Pater, Aves, Gloria.

2. **The Scourging.**—Jesus was silent under the cruel lashes of His tormentors; He is silent also in the Sacred Host while sin and sacrilege go on around Him. The

Blessed Sacrament is the threshing-floor and the wine-press of His reparation for the shameful sins of impurity. "By His bruises we are healed."[1] And we think it hard merely to acknowledge our sins of the flesh and humble ourselves in secret! Virgin most pure, pray for us.

Pater, Aves, Gloria.

3. **The Crowning with Thorns.**—On that first Good-Friday, nightfall brought an end to the pain and ignominy of the brutal torture of His Crown of Thorns. But countless new crowns are being daily woven for Him in the Sacrament of His Love by daily sin. Can it be that I am a thorn in the Head of Jesus? Every mortal sin is a thorn piercing His Sacred Heart. Let us rather crown our Sacramental God with honour and compassion and love.

Pater, Aves, Gloria.

4. **Jesus Carrying His Cross.**—In the crowd that accompanied Him to Calvary, there were many enemies and few friends—much hatred and little love. So is it now in the Sacrament of His Love. There are very few lovers of the Blessed Sacrament. His journey to Calvary lasted only a little while; in the most holy Sacrament of the Altar, He will bear the Cross to the end of time, and it is my cross He is bearing now. He does not send a Simon of Cyrene to help me, but bears my cross Himself. "Come to Me all ye that are burdened."

Pater, Aves, Gloria.

5. **The Crucifixion and Death of Jesus.**—The adorable Host is the everlasting memorial of His Crucifixion, Death, and Burial. The Altar is His Calvary

[1] Isaias liii. 5.

and His Tomb. But love is stronger than death. The Sacred Host is His living Self, and, though His Precious Blood flows anew daily on thousands of altars, He yet lives on "to make intercession for us." O Mother of Sorrows and Queen of the Blessed Sacrament, let me love to stand with thee beneath the Cross at daily Mass, and "in my heart each wound renew of my Saviour crucified."

Pater, Aves, Gloria.

## IX

### Lent.—The Way of the Cross.

1. Act of Reparation to the Sacred Heart of Jesus. "O Adorable Heart of Jesus, centre of all hearts, glowing with charity and inflamed with zeal for the glory of God and the salvation of mankind, etc. See *Manual of Prayers for Congregational Use*, page 195.

2. Intention to gain the indulgences.

3. O Lord Jesus Christ, Thou hast bequeathed to us, in the most holy Sacrament of the Altar, a memorial of Thy bitter Passion and Death; it is Thy last will and testament that we should celebrate the sacred mysteries as a commemoration of Thy Death upon the Cross, until Thy coming at the end of time. Faithful to Thee, we now desire to meditate on the sorrowful Way of the Cross, and to remind ourselves especially that the Blessed Eucharist is a mystical renewal of Thy sacred Passion, and that in the consecrated Host Thou dost exercise the same charity and humility as upon the Cross.

O Mary, Mother of Sorrows, as thou didst stand unweariedly at the foot of the Cross on Calvary

compassionating Thy divine Son all through the hours of His agony, so, after His Ascension into Heaven, all through the lonely years of thy exile, thou didst lovingly contemplate Him and unceasingly adore Him in the Sacrament of the Altar. Aid us, we beseech thee, to perform this Way of the Cross with the most earnest and fruitful devotion. FR. LASANCE.

4. One verse of the Hymn, "At the Cross her station keeping," whilst going from the Altar to the first Station.

**The 1st Station.**—Jesus is condemned to death.

*V.* We adore Thee, O Christ, and praise Thee.

*R.* Because by Thy holy Cross Thou hast redeemed the world.

Consider how Jesus, after having been scourged and crowned with thorns, was unjustly condemned by Pilate to die on the Cross.

(*Kneel facing the Tabernacle.*) O gentlest Heart of Jesus, ever present in the Blessed Sacrament, ever consumed with burning love for the souls of men, I adore Thee and thank Thee for Thy infinite love. To save me from eternal damnation, Thou didst allow Thyself to be condemned to death; Thou hast condemned Thyself to the sacrifices and humiliations of Thy sacramental life; Thou givest Thyself to each of us, in Holy Communion as a pledge of eternal life.

(*To be said by the whole congregation.*) I love Thee, Jesus, my love, above all things; I repent with my whole heart of having offended Thee. Never permit me to separate myself from Thee again. Grant that I may love Thee always; and then do with me what Thou wilt.

Our Father. Hail Mary. Glory be to the Father, etc.

(*Altogether.*) O Sacrament most holy, O Sacrament divine, all praise and thanksgiving be every moment Thine.

*Second verse of the hymn*: "Through her heart," etc.

**2nd Station.**—Jesus is made to bear His Cross.

*V.* We adore Thee, O Christ, etc.

Consider how Jesus, in making this journey with the Cross on His shoulders, thought of us, and offered for us to His Father the death He was about to undergo.

O gentlest Heart of Jesus, ever present in the Blessed Sacrament, ever consumed with burning love for the souls of men, I thank Thee and bless Thee for Thy generous love. To make my crosses and afflictions bearable, Thou didst gladly bear Thy Cross to Calvary and remainest day and night in the Tabernacle to comfort me when I am weary.

I love Thee, Jesus, my love, above all things, etc.

Our Father. Hail Mary. Glory be, etc.

O Sacrament most holy, etc.

Hymn—"Oh, how sad and sore distressed," etc.

**3rd Station.**—Jesus falls the first time under His Cross.

*V.* We adore Thee, etc.

Consider this first fall of Jesus under His Cross. His flesh was torn by the scourges, His head crowned with thorns, and He had lost a great quantity of blood. He was so weakened He could scarcely walk, and yet He had to carry this great load upon His shoulders. The soldiers struck Him rudely and thus He fell several times.

O gentlest Heart of Jesus, ever present in the Blessed Sacrament, ever consumed with burning love for the

souls of men, I grieve for my offences against Thee. Thy inhuman executioners had no pity for Thee. Thou art all kindness and tenderness to me when I fall. With Thy own Precious Blood Thou healest my wounds and curest my infirmities.

I love Thee, Jesus, my love, above all things, etc.

Our Father. Hail Mary. Glory be, etc.

O Sacrament most holy, etc.

Hymn—"Christ above in torment hangs," etc.

**4th Station.**—Jesus meets His afflicted Mother.

*V.* We adore Thee, etc.

Consider the meeting of the Son and the Mother which took place on this journey. Their looks became like so many arrows to wound those hearts which loved each other so tenderly.

O gentlest Heart of Jesus, ever present in the Blessed Sacrament, ever consumed with burning love for the souls of men, with Mary, Thy holy Mother, I offer Thee my sympathy in Thy cruel sufferings. Few there are to comfort Thee in the Blessed Sacrament for all the neglect and irreverences of men. Make us at least who know Thee, faithful and true.

I love Thee, Jesus, my love, above all things, etc.

Our Father. Hail Mary. Glory be, etc.

O Sacrament most holy, etc.

Hymn—"Is there one who would not weep."

**5th Station.**—The Cyrenean helps Jesus to carry His Cross.

*V.* We adore Thee, etc.

Consider how the Jews, seeing that at each step Jesus was on the point of expiring, and fearing He would die on the way, whereas they wished Him to die the

ignominious death of the Cross, constrained Simon the Cyrenean to carry the Cross behind our Lord.

O gentlest Heart of Jesus, ever present in the Blessed Sacrament, ever consumed with burning love for the souls of men, how grateful Thou wert to Simon for helping Thee! How pleased Thou art when we visit Thee, and especially when we receive Thee in Holy Communion! How ready Thou art to give Thyself to us and help us to bear our crosses!

I love Thee, Jesus, my love, etc.

Our Father. Hail Mary. Glory be, etc.

O Sacrament most holy, etc.

Hymn—"Can the human heart refrain."

**6th Station.**—Veronica wipes the face of Jesus.

*V.* We adore Thee, etc.

Consider how the holy woman named Veronica, seeing Jesus so ill-used, and His face bathed in sweat and blood, presented Him with a towel, with which He wiped His adorable face, leaving on it the impression of His holy countenance.

O gentlest Heart of Jesus, ever present in the Blessed Sacrament, ever consumed with burning love for the souls of men, in Thy Passion men treated Thee with every outrage imaginable. In the Sacrament of Thy Love, Thou art still subject to outrage and insult and sacrilege. I grieve for the ingratitude and sinfulness of the world; and I lament my own base ingratitude and sinfulness. O Jesus, teach me to make reparation to Thee in the Sacrament of Thy Love.

I love Thee, Jesus, my love, etc.

Our Father. Hail Mary. Glory be, etc.

O Sacrament most holy, etc.

Hymn—"Bruised, derided, cursed, defiled."

**7th Station.**—Jesus falls the second time.

*V.* We adore Thee, etc.

Consider the second fall of Jesus under the Cross, a fall which renews all the pain of His Head and Members.

O gentlest Heart of Jesus, ever present in the Blessed Sacrament, ever consumed with burning love for the souls of men, I adore Thee and worship Thee, prostrate a second time upon the earth. I adore Thee and compassionate Thee in the humiliations Thou dost endure in the Sacrament of Thy Love. Even Catholics, who have received so much from Thee, treat Thy Most Holy Eucharist with carelessness and neglect. Give me grace never to offend Thee again.

I love Thee, Jesus, my love, etc.

Our Father. Hail Mary. Glory be, etc.

O Sacrament most holy, etc.

Hymn—"For the sins of His own Nation."

**8th Station.**—Jesus speaks to the daughters of Jerusalem.

*V.* We adore Thee, etc.

Consider how these women wept with compassion at seeing Jesus in such a pitiable state, streaming with blood as He walked along. "My children," said He, "weep not for Me, but for yourselves and for your children."

O gentlest Heart of Jesus, ever present in the Blessed Sacrament, ever consumed with burning love for the souls of men, Thou didst forget Thy own sufferings to console those women of Jerusalem. I thank Thee for all the consolations I have received from Thee in this Sacrament of Love. It was out of pure love for us

that Thou didst institute the Holy Eucharist so as to be able to comfort us at all times.

I love Thee, Jesus, my love, etc.

Our Father. Hail Mary. Glory be, etc.

O Sacrament most holy, etc.

Hymn—"O thou Mother, fount of love."

**9th Station.**—Jesus falls the third time.

*V.* We adore Thee, etc.

Consider the third fall of Jesus Christ. His weakness was extreme, and the cruelty of His executioners excessive, who tried to hasten His steps when He could scarcely move.

O gentlest Heart of Jesus, ever present in the Blessed Sacrament, ever consumed with love for the souls of men, Thy enemies mocked Thy weakness and laughed at Thy falls. The world of to-day scoffs at the idea of the Real Presence. Alas! the neglect and scandals of Catholics are a stumbling-block to them. Let me rather help others to know Thee and love Thee. Give me a real and fervent love of the Sacred Host.

I love Thee, Jesus, my love, etc.

Our Father. Hail Mary. Glory be, etc.

O Sacrament most holy, etc.

Hymn—"Make me feel as Thou hast felt."

**10th Station.**—Jesus is stripped of His garments.

*V.* We adore Thee, etc.

Consider the violence with which Jesus was stripped by the executioners. As His inner garments adhered to His torn flesh, they dragged them off so roughly that the skin came with them. Compassionate your Saviour thus cruelly treated.

O gentlest Heart of Jesus, ever present in the

Blessed Sacrament, ever consumed with burning love for the souls of men, I adore Thee and bless Thee standing shamefully and cruelly stripped in the midst of Thy enemies. In the most holy Eucharist, Thou hast cast aside all the glory of Thy Divinity and adopted the outward seeming of bread that I might not fear to come near Thee. What a privilege it is to be able to surround Thy Tabernacle with lights and flowers and provide worthy vestments for Thy service!

I love Thee, Jesus, my love, etc.

Our Father. Hail Mary. Glory be, etc.

O Sacrament most holy, etc.

Hymn—"Holy Mother, pierce me through."

**11th Station.**—Jesus is nailed to the Cross.

*V.* We adore Thee, etc.

Consider how Jesus, having been placed upon the Cross, extended His hands and offered to His Eternal Father the sacrifice of His life for our salvation. Those barbarians fastened Him with nails, and then, securing the Cross, allowed Him to die with anguish on this infamous gibbet.

O gentlest Heart of Jesus, ever present in the Blessed Sacrament, ever consumed with burning love for the souls of men, I thank Thee for the willing sacrifice of Thy life for me. I thank Thee for the Holy Mass, which is the daily renewal of this sacrifice of Calvary. Let it be my joyful duty to assist at Mass as often as possible.

I love Thee, Jesus, my love, etc.

Our Father. Hail Mary. Glory be, etc.

O Sacrament most holy, etc.

Hymn—"Let me share with thee His pain."

**12th Station.**—Jesus dies on the Cross.

*V.* We adore Thee, etc.

Consider how Jesus, after three hours' agony on the Cross, being consumed with anguish, abandoned Himself to the weight of His body, bowed His head and died.

O gentlest Heart of Jesus, ever present in the Blessed Sacrament, ever consumed with burning love for the souls of men, I adore Thee dying and dead on the Cross. I adore Thee still living in the Sacrament of Thy Love. Thou didst die that I might live. Thou livest in the Tabernacle to give me a pledge of eternal life. Every Communion I receive is Thy pledge to me of the happiness of Heaven.

I love thee, Jesus, my love, etc.

Our Father. Hail Mary. Glory be, etc.

O Sacrament most holy, etc.

Hymn—"Let me mingle tears with Thee."

**13th Station.**—Jesus is taken down from the Cross.

*V.* We adore Thee, etc.

Consider how, after our Lord had expired, two of His disciples, Joseph and Nicodemus, took Him down from the Cross and placed Him in the arms of His afflicted Mother, who received Him with unutterable tenderness and pressed Him to her bosom.

O gentlest Heart of Jesus, ever present in the Blessed Sacrament, ever consumed with burning love for the souls of men, Thy Holy Mother received Thy dead body into her arms, but in Holy Communion Thou comest to me with Thy Sacred Heart beating with undying love. Let my return be an undying love for Thee.

I love thee, Jesus, my love, etc.
Our Father. Hail Mary. Glory be, etc.
O Sacrament most holy, etc.
Hymn—"By the Cross with Thee to stay."

**14th Station.**—Jesus is placed in the sepulchre.
*V.* We adore Thee, etc.

Consider how the disciples carried the body of Jesus to bury it, accompanied by His holy Mother, who arranged it in the sepulchre with her own hands. They then closed the tomb and all withdrew.

O gentlest Heart of Jesus, ever present in the Blessed Sacrament, ever consumed with burning love for the souls of men, like the tomb in which they placed Thee is the Tabernacle of our Altars in which Thou dwellest, silent and forsaken. With Magdalen and the holy women, let it be my great happiness to be near Thee. Let it be my delight to visit Thee often, receive Thee devoutly, and fervently thank Thee for all Thy love.

I love Thee, Jesus, my love, etc.
Our Father. Hail Mary. Glory be, etc.
O Sacrament most holy, etc.
Hymn—"Virgin of all virgins best."

Pater, Ave, Gloria for the intentions of the Pope to gain the Indulgences of the Stations.

*Five Minutes Ferverino.*

The Holy Eucharist is the Memorial
(*a*) of the greatest sorrow ever experienced ;
(*b*) of the greatest suffering ever endured ;
(*c*) of the tenderest, most unselfish, most heroic love ever known.

Mass is the Church's public memorial; Communion, the loving remembrance of the individual.

Who will have the heart to resist His appeal:—"Do this in commemoration of Me."

Hymn—"Say, oh! say my people." No. 29.

Benediction.

Conclude with Pater, Ave, and Gloria for the plenary Indulgence of the "Hour."

## X

### I looked for One that would Comfort Me (*Ps. lxviii. 21*).

I. Jesus is both God and man. As God, He is supremely and eternally and infinitely happy; in need of no one; above all the wants and desires of mere creatures; with all the possibilities of a thousand worlds of surpassing beauty and glory in the power of His Will. But as man, He was as we are, except for sin. He felt hunger and cold and weariness; unkind words and actions grieved Him; His face lit up with the smile of gladness at the sight of His friends; sympathy and help and hospitality cheered Him; He wept with those in sorrow and rejoiced in their happiness; the sight of their bodily ills won miracles of healing from His tender Heart. The ingratitude and desertion of His friends touched Him to the quick; the kiss of Judas and the denial of Peter were cruel blows. Those He loved deserted Him; reproached Him; despised Him; laughed Him to scorn. They hated Him and blasphemed Him and hounded Him

to death. All this horrible and profane ingratitude so wounded His Sacred Heart that it bled tears of blood.

O God, Who for the world's redemption wast pleased to be born, circumcised, rejected by the Jews, betrayed by the kiss of the traitor Judas, bound with chains, led like an innocent lamb to sacrifice, and shamefully presented before Annas, Caiphas, Pilate, and Herod, accused by false witnesses, beaten with whips, buffeted, insulted, spit upon, crowned with thorns, smitten with a reed, blindfolded, stripped of Thy garments, fastened with nails to the Cross, and lifted up on high, reputed among thieves, and made to drink gall and vinegar, and wounded with a lance; oh, by these most sacred sufferings, which, unworthy as I am, I thus commemorate, and by Thy holy Cross and death, deliver me, Lord, from the pains of Hell, and deign to lead me where Thou didst lead the penitent thief, who was crucified by Thy side; Thou Who with the Father and the Holy Ghost livest and reignest, world without end. AMEN.

Our Father. Hail Mary. Glory be, etc., each five times.

II. Looking into the future, upon all the generations of men the world over, He knew that men's hearts would always be the same—fickle, selfish, ungrateful, and sinful. Then why ever did He decide to remain amongst them in the Holy Eucharist, after His work was done? Why give men the opportunity of insulting Him and denying Him, of treating Him sacrilegiously, of "crucifying Him again to themselves, making Him a mockery?"[1] Certainly not because we were deserv-

[1] Heb. vi. 8.

ing of His love; we do everything to thwart Him. Not because He had anything to gain for Himself; what indeed did He receive in His human life but scorn and contempt, ridicule and ingratitude, hatred and violence? What does He receive from us in His sacramental life except neglect and indifference, disrespect and indignities, ignorance and boorishness?

Oh, here indeed is a mystery—a mystery of love unreturned, unrequited. O Jesus, God of love, will it always be thus? Will men *never* understand Thee? Is Thy love *never* to be appreciated? In this most holy Eucharist, Thou heapest coals of fire upon our heads; will the fire of Thy love *never* thaw and melt our hearts?

*Act of Charity.*—O good and merciful Saviour, it is the desire of my heart to return Thee love for love. My greatest sorrow is that Thou art not loved by men, and, in particular, that my own heart is so cold, so selfish, so ungrateful. Deeply sensible of my own weakness and poverty, I trust that Thy own grace will enable me to offer Thee an act of pure love. And I wish to offer Thee this act of love in reparation for the coldness and neglect that are shown Thee, in the Sacrament of Thy love, by Thy creatures. O Jesus, my sovereign good, I love Thee, not for the sake of the reward which Thou hast promised to those who love Thee, but purely for Thyself. I love Thee above all things that can be loved, above all pleasures, and in fine above myself and all that is not in Thee, protesting in the presence of Heaven and earth that I will live and die purely and simply in Thy holy love, and that if to love Thee thus I must endure persecution and suffering I am perfectly satisfied, and I will ever say with St Paul: "Nothing shall ever separate me

from the love of Christ." O Jesus, supreme Master of all hearts, I love Thee, I adore Thee, I praise Thee, I thank Thee, because I am now all Thine own. Rule over me, and transform my soul into the likeness of Thyself, so that it may bless Thee and glorify Thee for ever in the abode of the saints.

BLESSED MARGARET MARY.

O Heart of Jesus, Thou lovest ; Thou art not loved ; oh ! would that Thou wert loved (*ter*).

Hymn—" My God, I love Thee, not because." No. 33.

Litany of the Sacred Heart. Ritus.

III. His own pleading voice is never heard now, calling men to visit Him and keep Him company for a little while. The voice of the Holy Father, His Vicar, has spoken in His name and invited all to more frequent Communion : but very few accept the invitation. Time and again, when the Gospels are read and sermons preached, the same appeal is made and repeated : but only a few respond. Oh, if only the angels that are His bodyguard around this Tabernacle would tell us how sorely He feels our neglect, how our coldness, our want of thought, saddens Him. When we do visit Him, how selfish we are ! Our prayers are all for self ; seldom for sinners whom He longs to save. If there were men with zeal like that of Abraham who pleaded for the doomed cities, thousands of souls would be rescued from the tyranny of Satan, to the delight of our Prisoner of Love. Again, this morning many received Him in Holy Communion, and to all He stretched out His arms to welcome and embrace them ; but were arms stretched out to Him ? Was there any answering thrill of love ? He wanted to console and bless and to be more friendly and intimate. His

hands were full of blessings, His heart was full of love. Did any want His blessings? Was all His love wasted? Were none glad? Were all those Communions mere formality? Sometimes He must feel very uneasy. How quick people are to escape from Him with a very hasty, thoughtless word of thanks! He must feel as if He were an inconvenient guest, so glad are we to be rid of Him and get back to the trivialities of life. We go and He is left all alone; His eyes follow us and He sadly murmurs, "Thou gavest me no kiss."[1] "I looked for one that would grieve together with me, but there was none; and for one that would comfort me, and I found none."

*Leo XIII.'s Consecration to the Sacred Heart* (*Aug.* 1906).—O most sweet Jesus, Redeemer of mankind, behold us prostrate most humbly before Thy altar. To Thee we belong; Thine we wish to be; and that we may be united to Thee more closely, we dedicate ourselves each one of us to-day to Thy most Sacred Heart. Many have never known Thee; many, despising Thy commands, have rejected Thee. Have pity on them, most merciful Jesus, and draw all men to Thy Sacred Heart. Rule, O Lord, not only over the faithful who have never gone away from Thee, but also over the prodigal sons who have forsaken Thee; and make them return quickly to their Father's house, lest they perish of misery and hunger. Rule over those who have been misled by error or separated by schism; and call them back to the haven of truth and the unity of faith, so that there may be soon one fold and One Shepherd. Lastly, rule over all who are sunk in the old superstition of the Gentiles, and vouchsafe to bring them out of darkness into the light and Kingdom of

[1] Luke vii. 45.

God. Give to Thy Church, O Lord, safety and sure liberty; give to all nations peace and order; and grant that over the whole earth from pole to pole there may resound the words:—Praise be to the Divine Heart, through which salvation was brought to us; to It be glory and honour for ever. AMEN.

IV. (*a*) *Prayer before a Crucifix.*—Behold, O kind and most sweet Jesus, etc., with one Pater, one Ave, and one Gloria for the Pope's intentions.

(*b*) *Prayer for the Conversion of Sinners.*—O Lord Jesus, most merciful Saviour of the world, we beg and beseech Thee, through Thy most Sacred Heart, that all wandering sheep may now return to Thee, the Shepherd and Bishop of their souls, Who livest and reignest with God the Father and the Holy Spirit, God for ever and ever. AMEN.

(300 *days' Ind.*: *Pius X., November* 1905.)

(*c*) *For the Spread of daily Communion*, page 15.

(*d*) *For the Dying.*—O most merciful Jesus, Lover of souls, I pray Thee, by the agony of Thy most Sacred Heart, and by the sorrows of Thy Immaculate Mother, cleanse in Thy own blood the sinners of the whole world who are now in their agony and to die this day. AMEN.

Heart of Jesus, once in agony, pity the dying.

Three Paters in memory of the Passion of Christ; three Aves in memory of the sorrows of Mary.

(300 *days' Ind. if said kneeling: toties quoties. Pius VII. April* 1909.)

(*e*) *For the Dead.*—O Lord God Almighty, I pray Thee by the Precious Blood which Thy Divine Son

Jesus shed in the garden, deliver the souls in Purgatory, and especially that soul amongst them all which is most destitute of spiritual aid ; and vouchsafe to bring it to Thy glory, there to praise and bless Thee for ever. AMEN.

Pater, Ave, De profundis.

Hymn—"Say, oh ! say, My people." No. 29.

Benediction, etc.

## XI

### The Precious Blood.

*Act of Faith.*—O Jesus, God of eternal and infallible truth, ever present in this Sacrament of Thy Love, I firmly believe Thy words at the Last Supper, when Thou didst take the Chalice into Thy holy and venerable hands, and looking up to heaven didst give thanks to Thy almighty Father and say: "This is the Chalice of My Blood of the new and eternal testament ; which shall be shed for you and for many to the remission of sins. Drink ye all of this." I profess my belief that this same Precious Blood is uplifted in the chalice at the Consecration of Holy Mass, to be adored and worshipped ; that at that very moment Thy Precious Blood is throbbing there in all Its abounding life and glory; that It is the Blood Thou didst receive from Mary's veins and unite with Thy Divinity ; that It is divine, to be worshipped by angels and men to all eternity ; that It is the Blood of the Agony and scourging, the Blood that flowed from Thy crowned brow ; the Blood that marked Thy path to Calvary ; the Blood that redeemed the world. I believe that when the Sacred Host is laid upon my tongue in Holy

Communion, there is given to me, really, truly, and substantially, Thy redeeming and sanctifying Blood. And I profess my belief in this "mystery of faith" because of Thy words, "This is My Blood." It is Thy dying gift to us. O Jesus, in Whose presence I kneel, I adore Thee and thank Thee with all the fervour possible in a heart so poor as mine. I bow down before Thee in profoundest adoration and gratitude and love. "May the Blood of our Lord Jesus Christ preserve my soul unto eternal life."

**I. Adoration.**—(*a*) I adore Thee profoundly, O my Jesus, in the most holy Sacrament; I confess Thee to be very God and very Man; and with this act of adoration I desire to compensate for the coldness of so many of Thy people, who, like the Israelites in the wilderness, loathing the heavenly manna, pass with so little reverence before Thy Temples and even before the holy Tabernacle, where Thou dost vouchsafe to abide day and night, impatiently longing, in Thy love, to bestow Thyself upon them. And in reparation for such sinful lukewarmness, I offer Thee the most precious blood which Thou didst shed from the wound in Thy left foot, within which wound I will say without ceasing: All thanks and praise be rendered always to the most holy and divine Sacrament.

Pater, Ave, Gloria.

(*b*) I adore Thee profoundly, O my Jesus; I confess Thee to be present in the most holy Sacrament; and with this act of adoration I desire to compensate for the ingratitude of so many of Thy people, who leave Thee without attendance, and almost without an act of external adoration as Thou goest to the dwellings of the sick to be their support through their last passage

to eternity. And in reparation for such coldness of heart, I offer Thee the most precious Blood which Thou didst shed from the wound in Thy right foot, within which I will say without ceasing: All thanks and praise, etc.

Pater, Ave, Gloria.

(*c*) I adore Thee profoundly, O my Jesus, True Bread of Eternal Life; and with this act of adoration I desire to compensate for the many wounds Thou sufferest in Thy Sacred Heart day by day, through the profanation of Thy Churches, where Thou dost deign to abide under the sacramental species, to receive the love and homage of Thy people. And in reparation for so great irreverence, I offer Thee the most precious Blood which Thou didst shed from the wound in Thy left hand, within which I will say without ceasing: All thanks and praise, etc.

Pater, Ave, Gloria.

(*d*) I adore Thee profoundly, O my Jesus, Living Bread, Who camest down from Heaven; and with this act of adoration I desire to compensate for the many irreverences day by day committed by Thy people in assisting at the Holy Mass, in which by an excess of love is renewed, though after an unbloody manner, the same sacrifice that Thou didst complete on Calvary for our salvation. And in reparation for so great ingratitude, I offer Thee the most precious Blood which Thou didst shed from the wound in Thy right hand, within which I unite my voice with the voices of the Angels who surround Thy throne, saying with them: All thanks and praise, etc.

Pater, Ave, Gloria.

(*e*) I adore Thee profoundly, O my Jesus, true Victim of expiation for our sins; and I offer Thee this act of adoration to compensate for the sacrilegious outrages done Thee by so many ungrateful Christians, who dare to approach and receive Thee in Communion with mortal sin upon their souls. In reparation for a sacrilege so hateful, I offer Thee the last drops of Thy most precious Blood which Thou didst shed from the wound in Thy side, within which I adore, praise, and love Thee, and say with all those who are united in devotion to the Most Holy Sacrament: All thanks and praise be rendered always to the most holy and divine Sacrament.

Pater, Ave, Gloria.

**II. Thanksgiving.**—The Angels sing a "new canticle to Thee in Heaven, saying: Thou art worthy, O Lord, to take the book and to open the seals thereof; because Thou wast slain and hast redeemed us to God, in Thy Blood, out of every tribe and people and nation."[1]

Let all the earth praise Thee for Thy glorious Love.

*Very ancient Irish Verses.*

I offer Thee—
Every flower that ever grew,
Every bird that ever flew,
Every wind that ever blew,
Good God!
Every thunder rolling,
Every church-bell tolling,
Every leaf and sod.
Laudamus Te.

[1] Apoc. v. 9.

I offer Thee—
Every wave that ever moved,
Every heart that ever loved,
Thee, Thy Father's well-beloved,
Dear Lord!
Every river dashing,
Every lightning flashing,
Like an Angel's sword.
Benedicimus Te.

I offer Thee—
Every cloud that ever swept
O'er the skies, and broke and wept
In vain, and with the flowerets slept,
My King!
Each communicant praying,
Every Angel staying
Before Thy Throne to sing:
Adoramus Te.

I offer Thee—
Every flake of virgin snow,
Every spring the earth below,
Every human joy and woe,
My Love!
O Lord, and all Thy glorious
Self, o'er death victorious,
Throned in Heaven above.
Glorificamus Te.

Take all of them, O darling Lord,
In Thy Blessed Sacrament loved—adored;
Multiply each and every one,
Make each of them into millions—

Into glorious millions,
Into gorgeous millions,
Into golden millions
Of Glorias, glorious Son.
And then, O dear Lord, listen,
Where the Tabernacles glisten
To those praises, Holiest One.

**III. Reparation.—Chaplet of the Precious Blood.**

(*Ind.: seven years and seven Lents, once a day. Gregory XVI.*, 1843.)

*V.* O God, come to my assistance.
*R.* O Lord, make haste to help me.
*V.* Glory be to the Father, etc.
*R.* As it was in the beginning, etc.

1*st Mystery.*—The first time our loving Saviour shed His precious Blood for us was on the eighth day after His birth, when He was circumcised in order to fulfil the law of Moses. While, then, we reflect that Jesus did this to satisfy the justice of God for our lax ways, let us rouse ourselves to sorrow for them, and promise, with the help of His all-powerful grace, to be henceforth truly chaste in body and soul.

Pater noster five times, and Gloria once.

*V.* We beseech Thee, therefore, help Thy servants.
*R.* Whom Thou hast redeemed with Thy precious Blood.

2*nd Mystery.*—Next, in the Garden of Olives, Jesus shed His Blood for us in such quantity that it bathed the earth around. He did this at the sight of the ingratitude with which men would meet His love. Let

us, then, repent sincerely that we have hitherto corresponded so ill with the countless blessings of God, and resolve to make good use of His graces and inspirations.

Pater noster five times, Gloria once.

*V.* We beseech Thee, etc.

*3rd Mystery.*—Next, in His cruel scourging, Jesus shed His Blood when His flesh was so torn that streams of blood flowed from every part of His body, all of which He offered all the time to His eternal Father in payment of our impatience and our softness. How comes it, then, that we do not curb our anger and love of self? Henceforth we will try our best to bear our troubles well, and, despising self, take peacefully the injuries which men may do us.

Pater five times, Gloria once.

*V.* We beseech Thee, etc.

*4th Mystery.*—Again, from the Sacred Head of Jesus, Blood poured down when it was crowned with thorns, in punishment of our pride and evil thoughts. Shall we, then, continue to nurture haughtiness, foster foul imaginations, and feed the wayward will within us? Henceforth let there be ever before our eyes our utter nothingness, our misery, and our weakness; and with generous hearts let us resist all the temptations of the devil.

Pater five times, Gloria once.

*V.* We beseech Thee, etc.

*5th Mystery.*—What streams of precious Blood did not our loving Lord pour forth from His veins when laden with the heavy cross on that most grievous journey to Calvary! The very streets and ways of

Jerusalem, through which He passed, were sprinkled with It. This He did in satisfaction for the scandals and bad example by which His own creatures had led others astray. Who can tell how many of us are of this unhappy number? Who knows how many he himself has, by his own bad example, brought down to Hell? And what have we done to remedy this evil? Henceforth let us at least do all we can to save souls by word and by example, making ourselves a pattern to all of goodness and a holy life.

Pater five times, Gloria once.

*V.* We beseech Thee, etc.

*6th Mystery.*—More, and still more, precious Blood did the Redeemer of mankind shed in His barbarous Crucifixion; when, His veins being rent and arteries burst, there rushed forth in a torrent, from His hands and His feet, that saving balm of life eternal, to pay for all the crimes and enormities of a lost world. Who, after this, would continue in sin, and so renew the cruel Crucifixion of the Son of God? Let us weep bitterly for our bad deeds done, and detest them before the feet of the sacred minister of God; let us amend our evil ways and henceforth begin a truly Christian life, with the remembrance ever in our hearts of all the Blood which our salvation cost the Saviour of men.

Pater five times, Gloria once.

*V.* We beseech Thee, etc.

*7th Mystery.*—Last of all, after His death, when His sacred side was opened by the lance, and His loving Heart was wounded, Jesus shed Blood, and with It there came forth water, to show us how His Blood was all poured out to the last drop for our salvation. Oh!

the great goodness of our redeeming Lord! Who will not love Thee, Saviour of my soul? What heart will not consume itself away for love of Thee, Who hast done all this for our redemption? The tongue wants words to praise Thee; so let us invite all creatures upon earth, all Angels and all saints in paradise, and most of all, our dear Mother Mary, to bless, praise, and celebrate Thy most precious Blood. Glory to the Blood of Jesus! now and ever throughout all ages. AMEN.

Pater thrice, Gloria once.

*V.* We beseech Thee, etc.

*Prayer.*—Most precious Blood of life eternal! price and ransom of the world! drink and bath of the soul! ever pleading the cause of man before the throne of mercy; I adore Thee most profoundly; I would, if I were able, make Thee some compensation for the outrages and wrongs Thou dost ever suffer from men, and especially those who dare in their rashness to blaspheme Thee. Who will not bless this Blood of value infinite? Who does not feel himself on fire with the love of Jesus, Who shed It all for us. What should I be but for this Blood which hath redeemed me? And what drew Thee, thou precious Blood, from the veins of my Lord, even to the last drop? It was love. O boundless love, which gave to us this saving balsam! O balsam beyond price, streaming forth from the fount of immeasurable love! Give to all hearts, all tongues, power to praise, celebrate, and thank Thee, now and for ever, and throughout all eternity. AMEN.

*V.* Thou hast redeemed us, O Lord, with Thy Blood.

*R.* And hast made us a kingdom to our God.

*Let us Pray.*—Almighty and everlasting God, Who

hast appointed Thy only-begotten Son the Saviour of the world, and hast willed to be appeased by His Blood; grant us, we beseech Thee, so to venerate this Blood, the price of our salvation, and so to be defended on earth by Its power from the evils of this present life, that in Heaven we may be made glad by Its everlasting fruit. Who liveth and reigneth, etc. AMEN.

**IV. Petition.**—Seven offerings of the precious Blood of Jesus.

1. Eternal Father! I offer Thee the merits of the most precious Blood of Jesus, Thy beloved Son and my Divine Redeemer, for the propagation and exaltation of my dear mother the Holy Church, for the safety and prosperity of her visible Head, the holy Roman Pontiff, for all the Cardinals, Bishops, and Pastors of souls, and for all the ministers of the Sanctuary.

*V.* Glory be to the Father, and to the Son, and to the Holy Ghost.

*R.* As it was in the beginning, is now, and ever shall be, world without end. AMEN.

Blessed and praised for evermore be Jesus, Who hath saved us with His Blood.

2. Eternal Father! I offer Thee the merits of the most precious Blood of Jesus, Thy beloved Son and my Divine Redeemer, for the peace and concord of Kings and Catholic Princes, for the humiliation of the enemies of the Holy Faith, and for the happiness of all Christian people.

Glory be to the Father, etc. Blessed and praised, etc.

3. Eternal Father! I offer Thee the merits of the most precious Blood of Jesus, Thy beloved Son and my Divine Redeemer, for the repentance of unbelievers, the extirpation of all heresies, and the conversion of sinners.

Glory be to the Father, etc. Blessed and praised, etc.

4. Eternal Father! I offer Thee the merits of the most precious Blood of Jesus, Thy beloved Son and my Divine Redeemer, for all my relations, friends, and enemies, for the poor, the sick, and those in tribulation, and for all those for whom Thou willest I should pray, or knowest that I ought to pray.

Glory be to the Father, etc. Blessed and praised, etc.

5. Eternal Father! I offer Thee the merits of the most precious Blood of Jesus, Thy beloved Son and my Divine Redeemer, for all those who shall this day pass to another life, that Thou mayest deliver them from the pains of Hell, and admit them the more readily to the possession of Thy glory.

Glory be to the Father, etc. Blessed and praised, etc.

6. Eternal Father! I offer Thee the merits of the most precious Blood of Jesus, Thy beloved Son and my Divine Redeemer, for all those who are lovers of this treasure of His Blood, for all those who join with me in adoring and honouring It, and for all those who try to spread the devotion to It.

Glory be to the Father, etc. Blessed and praised, etc.

7. Eternal Father! I offer Thee the merits of the most precious Blood of Jesus, Thy beloved Son and my Divine Redeemer, for all my wants, both spiritual and temporal, for the holy souls in Purgatory, and particularly for those who in their lifetime were most devoted to the price of our redemption, and to the sorrows and pains of our dear Mother, the most Holy Mary.

Glory be to the Father, etc. Blessed and praised, etc.

Blessed and exalted be the Blood of Jesus, now and always, and through all eternity.

*Five minutes Ferverino (if time).*

"If the blood of goats and of oxen," etc., Hebrews ix. 13.

(*a*) The Blood of Jesus is the price of salvation, appeasing God's wrath, satisfying His justice, forgiving sin, imparting grace.

(*b*) It is the power behind all the Sacraments.

(*c*) It conquers the devil: opens Heaven.

(*d*) Our protection and sanctification during life; consolation and strength in the hour of death; our glory in Heaven.

All this we possess in the Holy Eucharist and can avail ourselves of in Holy Communion.

Hymn—"Hail, Jesus, hail." No. 94.

Benediction.

## XII

### The Holy Eucharist—the Perpetuation of the Incarnation.

I. The Holy Eucharist is the epitome of the Incarnation, of the whole Life, Passion, and Death of Jesus Christ. "He hath made a remembrance of His wonderful works," and that remembrance is the Holy Eucharist. Bethlehem is here with its lowliness and poverty and the winning ways of our Infant God. Here, too, is Nazareth with its hidden life of obscure labour and obedience. The Holy Eucharist is Jesus Christ Himself, and consequently here also is the source of every grace and gift—healing for the sick, help in distress, forgiveness of sin, comfort for the weary and afflicted; divine wisdom

and love, the living model for every state of life, all the hidden things of His wisdom. All that He ever did in the days of His flesh, He is able and willing to do from His silent Tabernacle. Faith won miracles in Galilee and Judea ; faith can evoke the same power now. We see that in the lives of the saints ; *e.g.*, in the lives of St Juliana, Blessed Imelda, St Paschal Baylon, Little Nellie of Holy God ; see also the miracles of Lourdes. Our Blessed Lord in the most Holy Sacrament of His Love is the same Jesus with Whom the Apostles walked in Galilee ; His presence here is the same presence as in the days of old. Then, His coming was for all in general ; in the Holy Eucharist, He comes to each individually. He left His home and His Blessed Mother in order to attend to the public needs of men ; in the Holy Eucharist, He multiplies His presence and devotes His whole attention to each one that comes to Him.

Let us rejoice and be glad for the unending possibilities of this most glorious Sacrament of His Love. Let us adore and thank Him for always dwelling amongst us. Let us stir up our faith in His Real Presence and make it the happiness and delight of our hearts to visit Him. Let love be joined to faith. Is He not worthy of our love? He sets aside His majesty and glory ; let us cast off our doubts and hesitation. He loves us, that's certain : and He entreats us to love Him in return. Let us love Him and adore Him with all our heart and soul and mind and strength.

II. The Holy Eucharist is something over and above what was necessary for the redemption of mankind. If the work of Redemption was a gratuitous act of God's goodness, the same may be said with far more effect of the institution of the Most Holy Eucharist. God's justice required absolute reparation for sin if men were

to be saved: the Passion and Death of Jesus went to far greater lengths than were necessary. His death on Calvary was ample atonement without the Agony in the Garden and the Scourging and the Crowning with thorns. And having suffered all that, He could have left us without the further extravagance of the Blessed Sacrament. The merits of His Redemption could have been applied to us perhaps by prayer and the other sacraments. But would that have satisfied His love? No! "His name shall be called Emmanuel, that is God with us"; our God with us "even to the consummation of the world." "I will not leave you orphans." To leave us to ourselves, He would have had to do violence to the tenderness and fulness of His love for us. He loves us "to the end"; His love is infinite, and that in spite of our unworthiness and sinfulness. Listen to Him saying, "Come to me all ye that labour"; "Come ye to my wedding-feast"; "The bread that I will give is my Flesh for the life of the world"; "He that eateth My Flesh . . . abideth in Me and I in him"; "Son, give Me thy heart"; "If any man will love Me, the Father will love him and we will come and make our abode with him."

With a grateful heart, let us ever bear in mind the goodness of our God. "Bless the Lord, O my soul, and never forget all He hath done for thee." Jesus is so good, and we are so poor and unworthy. Even when we neglect the Blessed Sacrament, He never neglects us. Oh, the joy and happiness of having so good a God. Praised be Jesus Christ for ever and ever! I will at last begin to show my gratitude and fidelity. "All Thou hast and art are mine." All I have and hope for is Thy gift. I thank Thee, dear Jesus, for Thy generosity. Thou givest me all Thou hast; Thou givest

me Thyself. In return, I give Thee my heart and my soul.

III. In the Most Holy Eucharist, there is re-enacted the parable of the Prodigal Son, and the lavish outpouring of divine grace upon the repentant sinner. The attractions of the world, temptations, weariness in well-doing, the desire and longing for novelty—one thing or another draws us away from the company and friendship of our loving Master. With some it is only a temporary desertion, but with others it is a case of wandering far away in the ways of sin and riotously wasting supernatural grace and merit, and the love of our only Friend. Away from the holiness of regular and frequent Communion, we quickly become slaves of our passions and allow our immortal souls to be degraded and trampled upon by unclean devils. No sacraments ; no Mass ; no prayers. Evil company ; evil desires ; evil deeds. Our souls crave something ; if we will not have the divine food of the Holy Eucharist, we must have the "husks of swine." And all the time, He is waiting and longing for our return. "Thou hast made us for Thyself, and our souls can find no rest except in Thee" (St Augustine). And when at last, tired out with sinning, and friendless, we think again of Him we have deserted, when the thoughts of the consolation of Absolution and the happiness of Holy Communion come to us and we resolve to seek Him out in the Tabernacle, His loving welcome is awaiting us. The robe of sanctifying grace is ready. The kiss of forgiveness and the banquet of His own sacred Flesh are ours at the first word of repentance.

Let us acknowledge the exceeding goodness of our God. Times without number the foot of the Tabernacle has been the scene of His welcome to His

returning children. How often have we experienced it! "Father, I have sinned against Heaven and before Thee," in the Most Holy Sacrament of Thy love. I confess my sin of slighting Thee and forsaking Thee. I am grieved to think what I have lost by my past neglect of Holy Communion. My soul has been starved, away from Thee. The husks of sin could not satisfy it. It cannot live unless it feeds upon Thy sacred Flesh. But my grief grows very bitter when I think how much I have saddened Thee. "I am not worthy to be called Thy son"; make me Thy faithful servant, and, by Thy grace, I will never forsake Thee again.

IV. If everything were written down that our Divine Redeemer has done and continues to do in the Most Holy Sacrament of the Altar, "the world itself, I think, would not be able to contain the books that should be written."[1] "Behold I am with you all days even to the consummation of the world."[2] "I am come that *you* may have life and have it more abundantly."[3] And the life He gives here is not mere bodily life; not merely sight to the blind, hearing to the deaf, and speech to the dumb; not the mere cure of dropsy and palsy, or the healing of withered hands and limbs; not the mere cleansing of leprosy or even raising the dead to life. All that indeed the Holy Eucharist has done, but Its great function is to heal the infirmities of the soul —to repair the ravages of sin; to heal the hardness of our hearts and the blindness of our understanding and the weakness of our wills; to feed the soul and build it up to vitality and strength; to impart supernatural, divine, eternal life.

"Do you believe that I can do this unto *you?*"[4]

Yes, Lord, we believe, but do Thou strengthen our

[1] John xxi. 25. [2] Matt. xxviii. 20. [3] John x. 10. [4] Matt. ix. 28.

faith. It all depends upon faith: "Be it done to you according to your faith." "What will you that I do to you?"[1] "Lord, that I may see" Thee, although hidden under the sacramental veils; that I may hear Thy gentle voice calling me; that I may understand the ways of Thy love and walk therein; that I may love Thee more and more. "Lord, if Thou wilt, Thou canst make me clean." Say but the word and my soul shall be healed. Jesus, Son of David, have pity on us: have pity on all poor sinners: have pity on the dying: have pity on the dead. Thou didst come "to save that which was lost"; save those who have gone astray: save the heretics of this town (city, parish). "Thy kingdom come" upon them. May Thy Eucharistic Kingdom come upon the whole world! Send the fire of Thy love upon bishops, priests, and people. Seek out all who know Thee not, and safely keep those Thou hast.

## XIII

### Know you not that you are the Temple of God? (*1 Cor. iii. 16*).

I. "The Temple of God is holy, which you are."[2] The great Temple of Solomon was one of the wonders of the world. All the wealth of the world—purest gold and priceless metals and precious gems; costly stones and rarest cedar-wood; elaborate sculptures and wondrous workmanship of every kind—was lavished upon it to shelter the sacred Ark of the Covenant, upon which rested in some way the Presence of God. The

[1] Matt. xx. 32. [2] 1 Cor. iii. 17.

dedication of this temple was the occasion of unheard-of sacrifices offered to God with the intense enthusiasm of the whole nation, because God had sanctified the Tabernacle they had built and had promised to "dwell there in the midst of the children of Israel." Their song was, "How good is God to Israel";[1] and their boast, "In Judea God is known: His name is great in Israel . . . and His abode in Sion."[2] "Neither is there any other nation so great, that hath gods so nigh them, as our God is present to all our petitions."[3]

But they had only "the shadow of the good things to come."[4] Their temple, glorious as it was, was as nothing compared to the humblest Catholic Church. Their Tabernacle of richest hangings, with vessels of purest gold, had nothing more sacred than the stones of the Commandments written upon by the finger of God. Our Churches are the dwelling-places of the living God in reality, and in our Tabernacles abides Our Lord and Saviour Jesus Christ, true God and true Man. His presence with us is no mere shadow of a cloud. As truly and really as He was in the Crib, at Nazareth, on Calvary, and now in glory in Heaven, so truly and really is He here in this Tabernacle.

*Acts.*—O great God of Heaven, I believe it! I prostrate before Thee in adoration. I adore Thee in Thy Majesty: I adore Thee in Thy sacramental lowliness. I adore Thee for Thy goodness. O Jesus, how good Thou art to us! "In Judea God was known"; it shall be my ambition to know Thee here. "Thy name was great in Israel"; it shall be my joy to kneel before Thee and sing Thy praises. How far from the truth was Moses who first uttered the Jewish boast that God was nearer to them than to any others!

[1] Ps. lxxii. [2] Ps. lxxv. [3] Deut. iv. 7 [4] Heb. x. 1.

Oh, that all the world might know how near He is to us! Blessed be Jesus in the Most Holy Sacrament of the Altar. O Sacred Host, make me proud of Thee.

II. The dwelling-place of our Sacramental God is consecrated with ablutions and unctions. With wondrous ceremonies and blessings are our altars and tabernacles and sacred vessels dedicated and made worthy to be used in His service. But the object He had in view in instituting this adorable Sacrament was not to be surrounded with solemn ceremonies and awe-stricken worshippers; that was just the chilling part of the Old Law. The new and eternally present Law is one of Love. Nor is His delight in the Tabernacles made by man but in the Tabernacles of His own creating—the Tabernacles of our hearts. "His delights are to be with the children of men." "If any man love Me, he will keep My word; and My Father will love him and We will come and make our abode with him." "He that eateth My Flesh and drinketh My Blood abideth in Me and I in him." Let me grasp and realise this astounding truth: my very heart of flesh is to be the Tabernacle of the Living God. That is why He instituted this miracle of love; and that is why my body is sanctified at Baptism by ablutions and anointings and consecrated with Holy Chrism. How great, then, is the dignity of a Catholic! "Know you not that you are the temple of God? The temple of God is holy, which you are." What a privilege is the gift of faith and the familiarity of Holy Communion—a gift that will merge into the Beatific Vision and a familiarity that may ever increase till it reach its fulness in the participation of His Divinity in Heaven!

*Acts.*—"My soul doth magnify the Lord and my spirit hath rejoiced in God my Saviour . . . because

He that is mighty hath done great things to me and holy is His name." Thanks, eternal thanks be to Thee, O Jesus! We praise Thee; we bless Thee; we give Thee thanks for Thy great glory, etc.

III. Let it never be forgotten that such exalted dignity and such far-reaching privileges demand a corresponding sanctity, or, since that would be impossible, at least an earnest and careful endeavour to love and serve so good a God as well as we can. A Catholic should never be as the poor, benighted people who wander in the darkness of heresy outside the One True Church. One who has been anointed and consecrated as the temple of God must never allow his soul to be polluted with the degrading sins of the flesh. The soul that has been, in Holy Communion, the Tabernacle of the living God must never again be profaned by the demons that once dwelt there. From the temple of my soul there should constantly arise the incense of adoration, the sacrifice of self-denial and penance, the praise and worship of fervent prayer, an ever-increasing gratitude for the gifts of God, and brave and persevering efforts to sanctify my life, as becomes one who has been so honoured by God.

*Acts.*—Woe is me that I have so often offended my God! that I have neglected Him and perhaps despised Him! that I have preferred other things—the husks of swine—before Him! Sin is the serving of idols, and times without number have I sinned against Thee, my God! I have gone back upon my baptismal vows. The devil, the world, and the flesh have received my service. My precious robe of grace is rent and besmirched. O my God, my Jesus, how low have I fallen! "I will arise and go to my Father"—Father, I have sinned against Thee. O Sacred Heart of Jesus,

I repent of having offended Thee. Thou hast waited patiently in the Tabernacle for my return. Behold me at Thy feet, fully resolved never to offend Thee again. Give me back my inheritance and Thy love. Let Thy precious blood in Confession and Holy Communion cleanse my soul and strengthen it against relapse.

IV. You are even now in the presence of Him Who made you and redeemed you, Who made your soul like to Himself, Who became man that you might participate in His heavenly glory, Who has called you to a glorious destiny, and is so enamoured of your soul that His great desire is to dwell therein. And He repeats His promise of old: "Ask and you shall receive." "If you ask Me anything in My Name, that I will do."[1]

*Acts.*—Relying upon that promise, my good Master and dearest Friend, I deliberately ask Thee now to give me grace to value my immortal soul and appreciate its dignity and Thy loving condescension. Show me and convince me of the necessity for keeping my soul pure and holy, and entirely and always at Thy disposal to dwell there. Let me live in such a way as to be worthy to receive Thee daily. Adorn my soul with every virtue and make it less unworthy of Thee. To-morrow I will receive Thee in Holy Communion. I invite Thee now, most loving Jesus, and bid Thee welcome. And having taken possession of my heart, abide there for ever. Never let me drive Thee out by mortal sin. May Thy Eucharistic Kingdom come into my heart and into the hearts of all!

[1] John xiv. 14.

# XIV

## There was a Throne set in Heaven
(*Apoc. iv. 2*).

"Behold there was a throne set in Heaven and upon the throne One sitting . . . and there were seven lamps burning before the throne . . . and round about the throne were . . . four-and-twenty ancients sitting, clothed in white garments, and on their heads were crowns of gold . . . and four living creatures. . . . And they rested not day and night, saying, Holy, holy, holy, Lord God Almighty, Who was and Who is and Who is to come! And when those living creatures gave glory and honour and benediction to Him that sitteth on the throne . . . the four-and-twenty ancients fell down before Him that sitteth on the throne and adored Him that liveth for ever and ever, and cast their crowns before the throne, saying, Thou art worthy, O Lord our God, to receive glory and honour and power."[1]

"And I saw: and behold in the midst of the throne . . . a Lamb standing as it were slain . . . and the four living creatures and the four-and-twenty ancients fell down before the Lamb . . . and they sang a new canticle, saying . . . Thou wast slain, and hast redeemed us to God in Thy blood, out of every tribe and tongue and people and nation, and hast made us to our God a kingdom and priests . . . and I beheld and heard the voice of many angels round about the throne and the living creatures and ancients: and the

[1] Apoc. iv. 2-11.

number of them was thousands of thousands, saying with a loud voice: The Lamb that was slain is worthy to receive power, and divinity, and wisdom, and strength, and honour, and glory, and benediction. And every creature which is in Heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, I heard them all saying: To Him that sitteth on the throne, and to the Lamb, benediction, and honour, and glory, and power, for ever and ever."[1]

"An angel came and stood before the altar, having a golden censer; and there was given to him much incense, that he should offer of the prayers of all saints upon the golden altar, which is before the throne of God. And the smoke of the incense of the prayers of the saints ascended up before God."[2]

"And a voice came out from the throne, saying: Give praise to our God, all ye His servants; and you that fear Him, little and great. . . . Blessed are they that are called to the marriage supper of the Lamb."[3]

"He was clothed with a garment sprinkled with blood; and His name is called THE WORD OF GOD. . . . And He hath on His garments and on His thigh written: KING OF KINGS AND LORD OF LORDS. . . . And an angel cried with a loud voice: Come, gather yourselves together to the great supper of God."[4]

"I heard a great voice from the throne, saying: Behold the Tabernacle of God with men, and He will dwell with them. And they shall be His people; and God Himself with them shall be their God."[5]

What you have just heard are passages taken here and there from the vision of the Beloved Apostle—of

[1] Apoc. v. 6-13. [2] Apoc. viii. 3-4. [3] Apoc. xix. 5-9.
[4] Apoc. xix. 13-16. [5] Apoc. xxi. 3.

him who leant his head upon the breast of Jesus at the Last Supper, when the Most Holy and Adorable Eucharist was first given to men.

It is a vision of what shall be, when time is no more. It is also what St John actually saw taking place before his eyes. It may well be that it is taking place this very moment, for they rest not, "day and night, saying: Holy, holy, holy, Lord God Almighty, Who was and Who is and Who is to come."

Holy Church has borrowed the scene from Heaven, and our service of Benediction is a rehearsal now of our future eternal adoration of God in Heaven.

Where have we gathered, if not before His Throne? "Behold the Tabernacle of God with men." Are not the angels constantly around our Altar, day and night? Is not He that dwells in our Tabernacle "the Lamb that was slain" for us?—the King of Kings and Lord of Lords? What have we come together for, except to adore Him and give praise to Him?—to sing our canticles and offer the incense of our prayers?

And before we leave His presence, He will stand up from His throne and, with His Sacred Heart afire with love, will bless us with a blessing of priceless worth, and our hearts will leap up towards Him with a last prayer that He may sanctify us and prepare us for the glorious happiness of Holy Communion to-morrow.

Hymn—"Crown Him with many crowns." No. 64.

**The Five Glorious Mysteries of the Rosary.**

1. **The Resurrection.**—His triumphant Resurrection after redeeming us with His precious blood. We adore Thee, O Lamb of God, and rejoice at Thy glory. Mary,

pray for us that thy Divine Son may raise us up at the last day.

2. **The Ascension.**—His glorious Ascension from earth to His throne in Heaven. And yet He loves to dwell in our Tabernacles! Eternal thanks be to Thee, O Jesus! By the intercession of Thy Blessed Mother, let me now begin the praises which I hope to give Thee in Heaven.

3. **The Descent of the Holy Ghost.**—He sends forth the Holy Spirit, as fire, into our souls. O Heavenly Fire, purify our hearts to be fit for the coming of Jesus in Holy Communion! O Mary most holy, Spouse of the Holy Ghost, obtain for me all His gifts and blessings!

4. **The Assumption.**—Mary's last years were comforted by receiving her Son and God in daily Communion. But He was impatient for her to share His glory, and take her, body and soul, to Himself. O Dearest Mother, let me never miss, through my own fault, the consolation and merit of a single Communion, to be my help here and reward hereafter!

5. **The Coronation.**—He exalts her as Queen beside His throne, and she shares in the praises of angels and saints. He offers a heavenly throne to me also—to me a poor sinner. His precious blood must purify me and His sacred flesh change me. O Queen of Heaven, "help our weak endeavour, till with thee and Jesus we rejoice for ever."

Hymn during the lighting of the candles for Benediction: "O Jesus Christ, remember, when Thou shalt come again." No. 77.

## XV

### The Good Shepherd.

I. "He shall feed His flock like a shepherd: He shall gather together the lambs with His arm and shall take them up in His bosom, and He Himself shall carry them that are with young" (Isaias xl. 11).

When the Holy Spirit wished to give to His Prophet Isaias a true picture of the inward nature and tender love of the future Redeemer, He framed and inspired His character in words which will never fade: "He shall feed His flock like a shepherd," etc., as above.

Our Blessed Lord lived up to that description and fulfilled every word of it. It was His gentleness and kindly feelings and actions that drew sinners to Him. He made use of every opportunity to invite them and attract them to Himself. "A certain man made a great supper" and invited "the poor and the feeble and the blind and the lame." His common reputation was voiced by His enemies—"This man receiveth sinners and eateth with them." On one occasion, He acknowledged the truth of it in the parable of the Good Shepherd: "What man of you that hath a hundred sheep; and if he shall lose one of them, doth he not leave the ninety-nine in the desert, and go after that which was lost, until he find it? And when he hath found it, lay it upon his shoulders, rejoicing: And coming home, call together his friends and neighbours, saying to them: Rejoice with me, because I have found my sheep that was lost? I say to you, that even so there shall be joy in Heaven upon one sinner that doth

penance, more than upon ninety-nine just who need not penance." How true to the type of Isaias!

Again He says: "I am come to call sinners": "Come to Me all you that labour and are heavily burdened, and I will refresh you." "I am the Good Shepherd. The Good Shepherd giveth His life for His sheep. . . . I know mine and mine know Me . . . and I lay down My life for My sheep."

But is it all true of to-day? Is He the Good Shepherd still? Does He call the sinners around Him now? How can you ask? How can you doubt? "Behold I am with you all days, even to the consummation of the world." From out His Tabernacle, He cries to each one of us: "Come to Me." Here He remains day and night, full of mercy and of love, inviting, expecting, receiving all . . . but no one more gladly than the repentant sinner. "Rejoice with Me because I have found My sheep that was lost."

*Acts.*—O Jesus, Good Shepherd, ever present on our Altars, I adore Thee. Many a time hast Thou welcomed me back and taken me up in Thy bosom and fed me with Thy own flesh and blood. Am I not one of those lost sheep that Thou hast sought and found and rejoiced over? How patient and tender hast Thou been to me! O Loving Shepherd of my soul, how can I ever thank Thee! I will never stray away again. Keep me near Thee, safe within Thy fold.

*Sing a verse of Hymn No.* 72: "Jesus, my Lord, my God, my All"; *or No.* 63, "I met the Good Shepherd"; *or No.* 68, "I need Thee, precious Jesus."

11. "He shall feed His flock like a shepherd." "The Good Shepherd giveth His life for His sheep." "The bread that I will give is My flesh," "for My flesh is

meat indeed and My blood is drink indeed." "He that eateth My flesh and drinketh My blood abideth in Me and I in him." But is He not speaking of saints? of His holy ones who never sin? No; they can take care of themselves. It is the poor sinner He wants, such as I am. "There shall be joy in Heaven upon *one* sinner that doth penance, more than upon ninety-nine just who need not penance." What reason, then, is there to hesitate? Only mortal sin can keep us from Him. Let me only repent of my sins, and then, if they "be as scarlet, they shall be made white as snow; and if they be red as crimson, they shall be white as wool."[1]

*Acts.*—Let me hear Thy voice, dear Jesus: call me and I will come. But how shall I be able to show my gratitude? The more Thou dost condescend to me, the more should I love and bless Thee. Let the angels and saints supply my defect in rendering Thee due thanks. "Had I but Mary's sinless heart, to praise Thee with, my dearest King."

*2nd verse of the hymn.*

III. He came to call sinners: He is delighted when sinners come to Him. But that does not mean that He is indifferent whether we sin or not. No; He hates sin; and unless we repent, will most surely condemn us to eternal punishment. Sin is an awful insult to Him; but He loves the sinner; and yet not all sinners—only repentant ones. He is gentle and forgiving; none more so; but we must never presume either to be careless about present sin, or forgetful about past sin. We have sinned many times and seriously against the loving Shepherd of our souls. If we have not yet returned to His fold by sincere sorrow, let us do so at

[1] Is. i. 17.

once. The Confessional is the gateway into the fold. If we go back to Him with regret for having left Him, and for having been deaf to His voice, He will readily forgive. The greater our remorse, the more loving will be His welcome. He will take us upon His shoulders, rejoicing that He has found us again. He will heal our wounds and give us His own flesh to eat to make us strong again. And the more frequent and fervent our Communions, the more secure we shall be of never leaving Him again.

*Acts.*—O Good Shepherd, O kind and gentle Saviour, I am grieved at my many sins! Take me back again to Thy loving care. Oh, what sorrow and anxiety I have caused Thee! Oh, the wounds in Thy hands and in Thy feet, and the thorns on Thy brow! And Thy garments are red with Thy blood! And it was all through me. O dear Jesus, Thou dost not mind that now that I am coming back to Thee. I will never sin again. Neither the world, nor the devil, nor the flesh shall entice me away from Thee again. How shall I make amends? By keeping closer to Thee by daily Communion, if possible—at least, by never missing a single Communion through my own fault.

*Third verse of the hymn.*

IV. "Other sheep I have that are not of this fold: them also I must bring."[1] How can we better show our gratitude than by praying for others? The Good Shepherd "laid down His life" for all. There are so many who have gone astray; so many who do not know Him; so many who have never heard His voice. There are so many bad Catholics, wandering farther and farther away—no Sunday Mass; no Easter duties.

[1] John x. 16.

*Acts.*—O Good Shepherd, bring them home. Let me help Thee. How many stray into the hireling's fold by mixed marriage. Hundreds of children have thus been dragged away from Thee in this parish alone. They heard two voices calling them, and they have answered the hireling's call. Make *Thy* voice known to them, dear Jesus, and bring them into the one true Fold. Dearest Saviour, it is so sad to see so many of Thy sheep, for whom Thou hast laid down Thy life, stolen away from Thee by the enemy and in danger of being eternally lost. Why cannot I tell them of Thee? There are so many others weak and starving, fainting by the way, because they will not eat of the Food Thou hast prepared for their souls—Thy flesh and blood. They prefer the husks of swine. Have pity on them and save them. Call them again, Good Shepherd. I will receive Holy Communion and offer Thy precious blood to Thy Heavenly Father to-morrow at Holy Mass for the conversion of all poor sinners.

*Fourth verse of the hymn.*

## XVI

### Semper Vivens ad Interpellandum Pro Nobis (*Hebrews vii. 25*).

*Act of Faith.*—O gentle and most amiable Jesus, Who will give me to see, under the white veil of the sacramental species, Thy face upon which the angels love to gaze? Who will disclose to me the life-giving springs of Thy five Wounds, which now I can see only with the eyes of faith—springs of living water to cleanse my sinful soul? I have come to Thee, O my loving

Saviour, right to these open fountains of eternal life; let Thy precious blood flow upon my soul. My heart is ever seeking happiness: do Thou satisfy its longings and be my happiness and contentment. Let it be my delight to be near Thee and my regret to have to leave Thee. Give me a strong and living faith in Thy Real Presence, that, with Thy Apostle Thomas, I may always greet Thee as "My Lord and my God." For I most firmly believe that in this most august Sacrament of Thy Body and Blood Thou art really and truly present as God and as man. I am ready to lay down my life for my faith. I believe that in this Sacrament there is Thy most glorious Body, more radiant than the sun, endowed with every excellence, with that inconceivable perfection of beauty and majesty that only Heaven can know. Here is Thy precious Blood, shed for me and all mankind. Here is Thy Soul, full of grace and wisdom, in which are all the treasures of the power and knowledge of God. Here also is Thy Divinity, the omnipotent, all-embracing Word of Thy Father: and since Thou art in the Father and the Father is in Thee, there are here present Thy eternal Father, and also the Holy Spirit, the Bond and Love of the Father and Son. This Sacrament is the memorial of all Thy wonderful works, the most excellent wonder of Thy Omnipotence, far surpassing the mind of man. Thou hast said it and Thy word is true: "This is My Body; this is My Blood." Relying on Thy word and grace, I will profess this my belief until my dying day. AMEN.

I. **Adoration.**—Having completed the work He came to do, the redemption of man, the foundation of the Church, the institution of the sacraments, Jesus Christ ascended into Heaven to take possession of His glorious

throne at the right hand of His Father. There He reigns in glory as the eternal King of Heaven. But the earth is still His possession and the salvation of men His care. It was prophesied by David and echoed by St Paul, "Thou art a Priest for ever." "He hath an everlasting priesthood." "Always living to make intercession for us."[1]

Our Blessed Lord, then, was and is the great High Priest. He was a Priest in the moment of His conception; in His birth; during His visible life on earth. He is a Priest on His glorious throne in Heaven. He is a Priest in the Most Holy Eucharist of our Altars—and all throughout "always living to make intercession for us." To make intercession is the great function of a priest—to intercede before God for the sins and failings and necessities of men, by sacrifice and prayer. Sacrifice—to offer to the Divine Majesty of God worthy adoration in acknowledgment of His supreme dominion over us; to return due thanks for all God's benefits; to make atonement for sin; to win blessings, healing, sanctification, salvation for us. Jesus Christ, our High Priest, did all that for us by laying down His life for us on Calvary and by renewing His sacrifice every day and all day in the Holy Mass.

*Acts.*—It is truly worthy, just, right and salutary, that we should always and in all places extol Thee, O Lord. We praise Thee, O God; we acknowledge Thee to be our Lord. We adore Thee, O Father of infinite Majesty. We adore Thee, O Everlasting Son of the Father. We adore Thee, O Holy Ghost, the Comforter. Every day we bless Thee and we praise Thy Name for ever and ever. Blessed art Thou,

[1] Heb. vii.

O Lord, in the firmament of Heaven and in the Sacrament of Thy Love. Thou art worthy to be praised, glorified, and extolled for ever. Etc., etc.

**II. Thanksgiving.**—It was not the mere sufferings of His Passion, or the shedding of His blood, or His death on the Cross, that "obtained for us eternal redemption"; but rather His divine offering of these things, with all the fervour and love of His Sacred Heart, to His Heavenly Father "for us men and our salvation." Thirty-three years of prayer and intercession preceded the crowning act of Calvary. He interceded for us in His Mother's womb; in the Crib of Bethlehem and the cradle of Nazareth; in the Temple; in Egypt; in Nazareth; in the desert; on the Mount; in the Garden of Olives; at the Last Supper; on the Cross—always for us. "In the days of His flesh offering up prayers and supplications, with a strong cry and tears"; but never for Himself; always for us. He was "holy, innocent, undefiled, separated from sinners and made higher than the Heavens"[1]; He did not stand in need of sacrifice for Himself; nor did He need to pray for Himself. His life, then, was one long prayer for us, and the consummation of that life of prayer was His Sacrifice on Calvary, and that great sacrificial act was the shedding of His precious blood. Love was the well-spring of His life-long prayer: prayer gave merit to His Sacrifice: Sacrifice proved His love. "Greater love than this" there could not be. And all this He renews in Holy Mass and Holy Communion. He is always living in the Tabernacle to make intercession for us.

*Acts.*—O Jesus, my Lord and my God, Thy life on earth and Thy passion and death could not satisfy

[1] Heb. vii. 26.

Thy love. It is wonderful that Thou hast loved us at all; more wonderful far that Thou didst die for us; but, O Dearest and Best of Lovers, what a mysterious love is Thine that forces Thee to renew Thy sacrifice daily and to remain in our Tabernacles day and night for ever, "always living to make intercession for us" whether we think of Thee or not! Thanks, eternal thanks be to Thee, my Master. "Bless the Lord, O my soul, and never forget all He hath done for thee." Blessed be Jesus, in the most Holy Sacrament of the Altar. O Sacrament most holy, O Sacrament divine, all praise and all thanksgiving be every moment Thine. O Sacred Heart of Jesus, Thou lovest, Thou art not loved, oh would that Thou wert loved. Etc., etc.

**III. Reparation.**—As our Mediator, the principal work of Jesus Christ was to make satisfaction for our sins, to expiate them and reconcile us to our Heavenly Father. "He hath loved us," says the Apostle, "and hath delivered Himself for us." "He hath borne our iniquities and carried our sorrows; the chastisement of our peace is upon Him and by His bruises we are healed."[1] The work of our dear Lord is never done; He is "always living to make intercession for us." His Real Presence in all the Tabernacles of the world, and the constant, never-ceasing Sacrifice of Holy Mass, are the divine means He has chosen to meet the difficulty of the ever-recurring sins of men. Generations come and go, and each generation brings its volume of sins. Constantly, then, He stretches out from His Tabernacle His poor, wounded, bleeding hands, eternally displaying before His Father those signs of His Sacrifice and

[1] Isaias liii. 4, 5.

memories of His prayers and labours and sufferings of His earthly life, and repeating His great prayer of intercession at every new sin committed: "Father, forgive them for they know not what they do."

*Acts.*—How great must be the enormity of mortal sin that needs such constant intercession! How fearful must sin be, since God the Father has said, "For the sins of My people have I struck Him!" Spare, O Lord, spare Thy people and be not angry with us for ever. Remember that Jesus died for us and lives in the Tabernacle "to make intercession for us." He has bid us offer Holy Mass and feed upon His Sacred Flesh in commemoration of His Passion and Death. At the Consecration of Holy Mass, therefore, and in every Communion I will show to Thee, O Heavenly Father, the death of Thy Son, Jesus, and offer Thee His precious blood in satisfaction for my sins and for the sins of the world, etc.

**IV. Petition.**—The Sacrifice of Jesus on Calvary was offered once for all; not so His prayer. That must continue for all time. The aims of His prayer—His intentions and interests—are as numerous as there are souls upon the earth. What are the intentions of the Sacred Heart of Jesus before the throne of God in Heaven and on our Altars? The salvation of souls, the conversion of sinners, the triumph of the Church; the "intentions" of Masses, of Communions, of visits; the needs of parishes, communities, individuals; cries of distress, bereavement, despair; appeals of the poor, of orphans, of sufferers; prayers for the living and the dead. All these and countless others are the intentions of the Sacred Heart in the Holy Sacrifice of the Mass and of His Sacred Humanity in Heaven: and unceasingly He unites them with His own sufferings and

death, with His merits and infinite love, and offers them all to His Heavenly Father. Never a prayer ascends to Heaven, save "through our Lord Jesus Christ"; never a grace descends to earth save by the intercession and merits of our glorious Redeemer.

Let us forget for once our own necessities and pray for the intentions of our Eucharistic God.

**The Sorrowful Mysteries of the Rosary.**

1. **The Agony.**—The Tabernacle would seem to be an ever-enduring Gethsemane.

2. **The Scourging.**—Sacrileges; impurities.

3. **The Crowning with Thorns.**—Mockery; irreverence; contempt; insult.

4. **The Carrying of the Cross.**—Disloyalties; desertions; apostacies.

5. **The Crucifixion.**—Defiance; despair; damnation. "What profit is there in My blood?"

## XVII

### Behold the Lamb of God.

**I. Adoration.**—"Behold the Lamb of God." St John the Baptist first used those words. They have been re-echoed millions of times ever since—at every Mass; at every Communion; recalled in every Litany. When St John spoke them, his hearers were all attention and enthusiasm. How strange that no one heeds them now! The shepherds were told where He was and

they were eager to see Him: the Magi, and they set out at once to find Him. Simon and Andrew did not need a second telling. When the priest, in giving Holy Communion, lifts up the Sacred Host and says, "Ecce Agnus Dei: Behold and see; here is the Lamb of God," how few raise their eyes; how few gaze upon Him with love and adoration!

How slow we are to realise the Real Presence! After nineteen hundred years, how little is He known! How long has He dwelt in this Church? "Have I been so long a time with you; and have you not known Me?"[1] Water dropping upon a stone takes thousands of years to make an impression. Are our hearts like that—stony? It would seem so. Nevertheless, we were made for the express purpose of knowing Him and loving Him. When are we going to learn our first lesson of love for the Blessed Sacrament?

How little we realise the Blessed Sacrament after all our Communions, and Masses, and Benedictions! How little we realise His love for us, and His longing for our hearts in Holy Communion!

"There hath stood One in the midst of you Whom you know not." Unless we know Him, we cannot love Him.

**II. Thanksgiving after Holy Communion.**—"Where are the nine?" Did they save their souls? Were they in the crowd at Capharnaum that left Him, because "His saying was too hard?" Did they cry out, "Not this man, but Barrabas. Crucify Him?"

(*a*) The duty of thanksgiving. Common politeness; the value of the Gift; the love of the Giver.

(*b*) Thanksgiving means feeling and showing gratitude,

[1] John xiv. 9.

not merely reading through a page or two from a prayer book. All prayer implies *thought.*

(*c*) St Francis' sign of the cross; Magdalen's "Rabboni";—examples of intense fervour and love. A single word from the lips and heart of a saint is worth more than all our prattling prayers. Put your mind and heart into your prayers.

(*d*) "This people honour Me with their lips: but their heart is far from Me. And in vain do they worship Me."[1] "When you are praying, speak not much, as the heathens. For they think that in their much speaking they may be heard. Be not you therefore like to them."[2]

**III. Sin and Repentance.**—"Will you also leave Me? Lord, to whom shall we go?"

(*a*) Shall we leave Him for gold, as Judas did?
Shall we leave Him for the pleasures of sense?
Shall we leave Him through pride?
Shall we leave Him because we will not forgive?
Shall we leave Him because we are ashamed to confess our sins?

(*b*) To whom shall we go?
To false friends? To dissolute companions? To His enemies?
To reckless sinning, in order to stifle our conscience?
To the outer darkness of despair?

(*c*) Why not make up our minds to venture, relying on His grace, to take up our cross and follow Him?
Magdalen went to Him.

[1] Matt. xv. 8. [2] Matt. vi. 7.

(*d*) The Jews left Him. Deluded England left Him. Ireland alone among the nations remains faithful.

(*e*) Seek Him, where He dwells, in the Tabernacle.

**IV. Petition.**—How unnatural it is for people to turn to their prayer-books at once after Holy Communion in order to have something to say to their Guest Who has visited them! They will tell you they do not know what to say. The root of the difficulty is perhaps because they do not pay sufficient attention to their act of faith.

If they *realised* that they were receiving Jesus into their heart, that He had actually come, faith would prompt them to adore Him, and then to thank Him. What does He come for? To help us over our troubles, and difficulties, and trials; to fight our battle against temptation along with us; to give us a proof of His love.

"You do not know what to say." Why, go to confession to Him. Speak of your domestic affairs; your children, your husband, your wife. Ask His advice. Ask Him for what you need. Herod promised a lewd dancing girl the half of his kingdom: Jesus will give you the whole of His. "I will give you whatever you ask Me."[1]

"You do not know what to say." Let Father Faber tell you:—Some go to listen, some to speak. Some to examine their conscience before their Judge, some to do homage to their King. Some rejoice in His humanity, some in His divinity, others in the mysteries of the season. Some speak to Him as Father, Brother, Shepherd, Head of the Church. Some adore, intercede,

[1] *Cf.* John xiv. 14.

petition, return thanks. Some to get consolation ; others to express their love.

St Augustine says :—Give me one who loves and he will understand.

## XVIII

### "My Delights are to be with the Children of Men." [1]

*Acts of Faith.*[2]—I believe, O my Jesus, Thy divine word, that under this appearance of bread Thou Thyself art here present as Thou art in Heaven. Our Father, etc.

I believe that Thou art the divine Son, eternally equal to the Father ; that by the operation of the Holy Ghost Thou didst take human flesh of the Blessed Virgin. Our Father, etc.

I believe that Thou art the same Jesus Who wast born of Mary, ever virgin, adored an infant by Thy angels, by the shepherds and the Magi. Our Father.

I believe, O my Redeemer, here present in the Sacrament, that Thou art the same Jesus of Nazareth Who didst heal the sick, and didst raise the dead, Who didst for us suffer and die upon the Cross. Our Father.

I believe, finally, that Thou Thyself, now sitting glorious at the right hand of Thy Father in Heaven, and there interceding for me, yet art verily present in this Sacrament, my nourishment on earth. Our Father.

1 Prov. viii. 31.

2 The "Acts" used in this Meditation are taken from Fr. Lasance's "Blessed Sacrament Book." Thirty-three "Our Fathers," in honour of the thirty-three years of Our Lord's life.

*Acts of Hope.*—O most loving Jesus, Who in this Sacrament hast left me a pledge of future glory, I hope through the merits of Thy death and passion to behold Thee face to face in Heaven. Our Father.

O Jesus, cause of our glorious resurrection, I hope, through the virtue of this divine Food, wherewith Thou nourishest me, to rise glorious into life eternal. Our Father.

I. God created man to His own image and likeness, thus affording the possibility of conversing with Him. He made our souls immortal, spiritual like Himself, for the express purpose of being eternally happy with Him. He took upon Himself our human nature, that the resemblance between Him and us might be closer, and that we might be attracted to Him by this great proof of His love. He came into this world as a little Child, the child of poverty and lowliness, so as to be the equal of the humblest. His condition was that of a labourer, so that no one could say He was too grand for the working man. He was the friend of sinners of the old and ugly, of the blind and lame and repulsive, giving no one an excuse for nervousness in His presence. He went about doing good to all, without a thought of self, or of His own advantage or convenience. He became as a child to the children, as a Saviour to the fallen, the hope of the weary, the support of the weak, the model of the just.

His love was unfailing, universal, persistent; stretching out to everyone; reaching to the utmost sacrifice of His life on Calvary, even for those who refused His love; praying for the very executioners who mocked Him in His dying moments: "Father, forgive them for they know not what they do."

Surely no more was needed to prove that He loved men, longed for their love and found His delight to be among them. Had He not done more than enough? Those He came to save had rejected Him and had tried to blot out His name from amongst men. Would He not be satisfied with their verdict? No; that was not His way. He would yet give a further, deeper, wider, permanent proof of His love in the Most Blessed Sacrament of the Altar.

In His Incarnation, He was lowly; in the Holy Eucharist, He is lowlier still. Then, He proved His love towards one small nation; now, He multiplies His presence throughout the whole world, and appeals to every city, and town, and congregation, and family: "Come to Me, *all* ye that labour." Over His crib might have been written, "He shall save His people from their sins"; over His cross, "I am He that blots out thy iniquities for My own sake"; over every Tabernacle throughout the wide world, "My delights are to be with the children of men."

*Acts of Adoration.*—I adore Thee, O living Bread, descended from Heaven for my spiritual food; give me grace worthily to receive Thee in life and death. Our Father, etc.

I adore Thee, Divine Food of the strong; strengthen my weakness, that I may ever be constant and faithful to Thy love. Our Father.

I adore thee, O my Jesus, hidden beneath the sacramental veil; let my life be hidden, through Thee, in God. Our Father.

I adore Thee, great God, Who art the only Way; make me ever to walk in the path of Thy precepts, and after Thy shining example, that so I may arrive at eternal salvation. Our Father.

I adore Thee, O Jesus, true and spiritual life of all who love Thee; give me grace to die to myself, and live to Thee alone, Who didst die for the love of me. Our Father.

I adore Thee, my dear Redeemer, truth ineffable; enliven, I beseech Thee, and increase my faith, that it may be fruitful in good works. Our Father.

I adore Thee, O Jesus, divine light of the world; illuminate my mind, that, knowing Thee, I may love Thee, and may come to enjoy Thee eternally in Heaven. Our Father.

I adore Thee, divine and loving Shepherd; draw to Thyself this wounded sheep, that it may never more leave Thy fold, to fall into the jaws of the infernal wolf. Our Father.

I adore Thee, divine Lamb, Who, for the sins of the world, didst give Thyself to be slain; grant that I may bear all my sufferings patiently for Thy sake, in satisfaction for my sins. Our Father.

I adore Thee, O Jesus, king of glory, judge of the living and the dead; make me on earth so to fear Thy justice, that in Heaven I may eternally sing Thy mercy. Our Father. Glory be to the Father, etc.

II. Our Blessed Lord, in His earthly life, felt the need of human consolation: He experiences it now in the Blessed Sacrament. "I looked for one who would grieve together with Me but there was none; and for one that would comfort Me and I found none."[1] There are many ready to hate Him and persecute Him. The nations that were His are now His enemies. Italy has its worship of the devil. France declared deliberate war against Him and His Church. England has over-

[1] Ps. lxviii.

thrown His Altars and hunted His priests to death for saying Mass. What about us, who profess to be His followers and believe in His Real Presence? "He came unto His own, and His own received Him not." How few of us really appreciate His love in the Holy Eucharist! How few receive Him regularly and devoutly and endeavour to live His life! How many there are to defy Him by missing Mass and neglecting His loving appeal, even at Easter time! How true are His words: "I looked for one that would comfort Me," etc.

But has there never been anyone to sympathise with Him and comfort Him? In the Gospels, we read of one who must have been a great comfort and consolation to Him—Mary Magdalen. She was a trophy of His merciful love. Her tears of repentance in the house of the Pharisee gave Him exceeding joy. In her home at Bethany she sat silent and devoted at His feet. How He appreciated her affectionate attention! "Mary hath chosen the better part." She loved Him and studied Him and understood Him. She had a woman's instinct and intuition as to what He wanted. He wanted and wants love and human sympathy and consolation. And thousands since then, thank God, have knelt, like her, at His feet in silent and adoring love before His Tabernacle and by their devotedness to Him and by their sighs of love and acts of reparation have greatly consoled His Sacred Heart. This should be the proud duty of every member of the Eucharistic League. O Magdalen, devout lover of Jesus, help us now to thank Him for His love to us in the Most Holy Sacrament.

*Acts of Thanksgiving.*—I thank Thee, O divine Redeemer, that, not content with having for our sakes come upon the earth, Thou hast instituted this adorable

Sacrament, that therein Thou mightest remain with us unto the consummation of the world. Our Father, etc.

I thank Thee, O glorious Jesus, that Thou dost veil, beneath the Eucharistic species, Thy infinite majesty and beauty, which Thy angels delight to behold, that so I might have courage to approach the throne of Thy mercy. Our Father.

I thank Thee, O Jesus most loving, that, having made Thyself food, Thou descendest upon this tongue, which so often has offended Thee, and dost enter within this body, which alas! has too often deserved to be visited with Thy anger. Our Father.

I thank Thee, my dear Saviour, that in this ineffable Sacrament Thou unitest me to Thee with so much love, that I therein live in Thee, and Thou in me. Our Father.

I thank Thee, O my Jesus, that, giving Thyself to me in this Blessed Sacrament, Thou hast so enriched It with the treasures of Thy love, that Thou hast not a greater gift to give me. Our Father.

I thank Thee, O my good Jesus, that not only Thou art become my food, but also in this Blessed Sacrament offerest Thyself to Thy eternal Father a continuous Sacrifice for my salvation. Our Father.

I thank Thee, divine Priest, for this great boon, that Thou dost sacrifice Thyself daily upon our Altars, in adoration and homage to the most blessed Trinity, and dost supply for our poor and miserable adorations. Our Father.

I thank Thee, O my Saviour, because, renewing in this daily sacrifice, the very Sacrifice of the Cross offered on Calvary, Thou dost satisfy divine justice for us miserable sinners. Our Father.

I thank Thee, dear Jesus, that Thou hast become the

priceless Victim, to merit for me the fulness of celestial favours. Awaken in me such trust, that their abundance may ever more and more descend upon my soul. Our Father.

I thank Thee, my loving Saviour, that Thou art immolated in thanksgiving to God, for all His benefits spiritual and temporal, which He has bestowed upon me. Through Thee I hope to receive the grace of perseverance, the grace of a holy death and of a happy eternity. Our Father. Glory be to the Father, etc.

III. Magdalen's enthusiastic love for Jesus twice brought upon her the indignation of others—on her conversion and again just one week before Our Lord's Passion. Jesus showed how much He appreciated her love by defending her on both occasions in terms of such warmth that "wheresoever this Gospel shall be preached in the whole world, that also which she hath done shall be told for a memorial of her."[1] In the House of Simon the Pharisee, she wept out her sorrow for her past life at His feet and anointed them with her precious ointment. Simon was indignant, but she was unconcerned about what he thought or said. Jesus said to him, "Dost thou see this woman! I entered into thy house, thou gavest Me no water for My feet; but she with tears hath washed My feet, and with her hairs hath wiped them. Thou gavest Me no kiss; but she since she came in, hath not ceased to kiss My feet. My head with oil thou didst not anoint; but she with ointment hath anointed My feet. Wherefore I say to thee: Many sins are forgiven her, because she hath loved much."[2]

She anointed Him again at Bethany in the house of

[1] Mark xiv. 9. [2] Luke vii. 44 ff.

Simon the leper, this time pouring her precious spikenard over His Sacred Head. Simon himself, who had been cured of leprosy, was present; Lazarus too, whom He had raised from the dead, and also His twelve Apostles. Again there was murmuring against her. "But Jesus said: Let her alone, why do you molest her? She hath wrought a good work upon me. For the poor you have always with you: and whensoever you will, you may do them good: but Me you have not always. *She hath done what she could:* she is come beforehand to anoint My body for the burial."[1]

SHE HATH DONE WHAT SHE COULD.—Had she had our opportunities, with Jesus constantly with us, what would she have done? How she would have lavished everything she had upon her Eucharistic God!—precious silks and linens for the tabernacle, gold, silver, and precious stones for the sacred vessels, the choicest incense for His service; and when she had spent all she had, she would have spent herself in loving adoration and sympathy and service.

Here, then, is your model. Choose "the better part": visit Him and kneel at His feet in adoring contemplation; wash them with the tears of sorrow and repentance; love to be near Him always, by daily Communion; kiss His sacred wounds in sympathy and love; anoint His head and His feet with your service of Him and His poor; kneel at the foot of His Cross in Holy Mass and let His precious Blood fall upon your head; bring the spices and perfumes of your mortifications and embalm His sacred Body. "She hath done what she could"; do what *you* can.

*Acts of Love.*—I love Thee, O Jesus, Who art perfect charity; Who, in Thy essence, art true God and true

[1] Mark xiv. 6 ff.

man: in Whom are contained the treasures of the Divinity, and all the fulness of grace, which descends to us upon the earth. Our Father.

I love Thee, dear Jesus, Who, for love of me, hast made Thyself like unto me; kindle within me the flame of sacred love which Thou didst bring from Heaven, that, loving Thee, I may grow into Thy likeness. Our Father.

I love Thee, O divine Jesus, my Lord and Master because Thou hast redeemed and freed me, poor slave of sin, with Thy all-precious Blood. Oh, of Thy sweet mercy, grant that I may enjoy the full fruit of Thy Redemption. Our Father. Glory be to the Father, etc.

*Three final Aspirations.*—Jesus, invisible and divine Head of Thy spouse the Church, Who, with Thy blood hast purified and sanctified her, have mercy upon her visible head, Benedict, upon all bishops and pastors, especially N——, our bishop, and shed upon them Thy holy spirit, wherewith Thy Apostles and disciples were filled, that they may maintain Thy holy faith, pure and untouched, and may spread over the whole world the light of Thy Gospel. Our Father.

O Jesus, King of kings, Lord of lords, by Whom monarchs reign, and from Whom all earthly power comes, mercifully behold our princes, and those in authority; infuse into them the spirit of Thy divine wisdom, clemency, and justice, so that they may be great with Thee rather than on earth, and may enter with Thee into Thy heavenly Kingdom. Our Father.

O Jesus, all merciful, Who didst not will the death of a sinner, but that he should be converted and rise to a spiritual life; triumph, I beseech Thee, over the malice and hardness of all who obstinately offend Thee, so that, acquiring Thy grace in this world, they may

become worthy of the glory of Thy heavenly paradise for all eternity. Our Father. Glory be to the Father, etc.

Hymn—"Jesus, the only thought of Thee." No. 67.

Benediction.

## XIX

### God loves us.—Do we love Him?

1. God is not loved as He should be. That is most certain, and needs no proof. The reason of it is that men do not realise and are not thoroughly convinced that God really loves them, and with a most tender love. Must we prove it? It seems a shame to have to do it, for God's love is as certain and evident as His very existence. God *is* Love.

(*a*) Listen to what the Holy Spirit says in the Books of the Old Testament, when men looked upon God with awe.

"Thou lovest all things that are."[1] "Can a woman forget her infant, so as not to have pity on the son of her womb? And if she should forget, yet will not I forget thee. Behold I have graven thee in My hands."[2] "I have loved thee with an everlasting love."[3]

(*b*) Listen to what His Apostles say of Him in the New Law.

"By this hath the charity of God appeared towards us because God hath sent His only-begotten Son into the world that we might live by Him. In this is charity; not as though we had loved God, but because He hath first loved us."[4] "Behold what manner of

[1] Wisd. xi. 25. [2] Isaias xlix. 15.
[3] Jer. xxxi. 3. [4] 1 John iv. 9.

charity the Father hath bestowed upon us, that we should be called, and should be, the sons of God."[1] "God so loved the world as to give His only-begotten Son."[2] "Having loved His own who were in the world, He loved them unto the end."[3]

(*c*) Listen to His own assurances. "The Son of man is come to seek and to save that which was lost."[4] "Come to Me, all you that labour and are burdened, and I will refresh you."[5] "As the Father hath loved Me, I also have loved you. Abide in My love."[6] "Love one another as I have loved you."[7] "He that loveth Me shall be loved of My Father: and I will love Him."[8]

"I am the Good Shepherd. The Good Shepherd giveth His life for His sheep. . . . I know mine and mine know Me. . . . I lay down My life for My sheep."[9] "Greater love than this no man hath that He lay down his life for his friends."[10] That was the great proof of His love.

"Having loved His own . . . He loved them to the end," to the last drop of His blood, to the utmost limit of His almighty power, to the end of all time, to unending eternity. "I have loved thee with an *everlasting* love."

(*d*) He gives us all He has: "All I have is thine": His Father; "We will come and make our abode with him": the Holy Spirit; "I will ask the Father and He will give you another Paraclete": His Blessed Mother; "Behold thy Mother": His own flesh and blood for the life of our souls; "Take ye and eat, this is My body."

[1] 1 John iii. 1. [2] John iii. 16. [3] John xiii. 1. [4] Luke xix. 10.
[5] Matt. xi. 28. [6] John xv. 9. [7] John xiii. 34.
[8] John xiv. 21. [9] John x. 11. [10] John xv. 13.

"What is there I could have done . . . and have not done?"

Are you convinced now? Do you believe, do you realise, that God does indeed love you?

*Acts of adoration and praise; of wonder that God should love such as we are; of thanksgiving.*

Hymn—"Praise to the Holiest in the height." No. 56.

II. Do you love God? I do not mean, do you love Him as He deserves? That is impossible. I do not mean, do you love Him as the saints loved Him? Nor, do you love Him as St Peter did, who could answer, "Lord, Thou knowest that I love Thee," in spite of his desertion of Him in the Garden, and of his denial.

Nor do I ask, do you love Him as He commands you to love Him, "with your whole heart, and mind, and soul," that you could exclaim with David, "What have I in Heaven, and besides Thee what do I desire on earth? . . . Thou art the God of my heart and the God that is my portion for ever."[1] To love Him in that way is perfection, and is a state arrived at only after many efforts.

But I do ask, do you love Him at all? Have you the first beginnings of the love of God? Can you remember anything in your past life or point to anything in your present attitude towards Him that would entitle you to answer, "I *do* love Him?"

Well yes! Your first Communion was an act of love. So were the prayers of your childhood and later life; every step you have taken on the way to Mass; every well-made sign of the cross and genuflection; every victory over temptation; every visit to the Blessed

[1] Ps. lxxii. 25.

Sacrament; every act of contrition; every Confession and Communion. When you came to the use of reason, you made acts of faith and love and confidence in Him, and promised fidelity and loyalty to Him, and meant it. Of course, there has been sin, and grave sin, but you have never given up your faith. He has seen pride in your heart and signs of the other deadly sins, but He has never heard you say deliberately and finally, "I will not serve God." Masses have been lost; the vanities and ways of the world have at times overcome you; bad habits have been the cause of many repeated infidelities; but you have never for a single moment sworn allegiance to Satan and taken him for your master. Yes, you can answer truly: "I *do* love God."

Your love is not great; it is not what it should be; it is not heroic. It is far from what Jesus asks of you. We all have much to regret; much to weep over; much to ask pardon for.

*Acts.*—O God, my sins have been many and grave. No one is innocent before Thee. If I have found grace in Thy sight, O Lord, I beseech Thee, take away all my iniquities. My soul is sorrowful for the greatness of the evil I have done. I know my iniquity, and my sin is always before me. Turn not away from me, O God; do not despise me. Heal my soul, for I have sinned against Thee. Forget the sins of my youth and folly; teach me Thy ways; teach me to love Thee and to walk in Thy commandments. Enlighten my darkness and direct my steps. I have not forgotten Thy law; incline my heart to goodness and to do Thy holy will at all times. Send forth Thy light and Thy truth; they have conducted me to Thy Tabernacle. I will go to the Altar of God; to God Who giveth joy to my youth; for with Thee is the fountain of life.

Thou art my protector and my refuge; in Thee will I trust. Blessed be the God and Father of our Lord Jesus Christ, Who hath blessed us with all spiritual blessings. Blessed be Jesus in the most Holy Sacrament of the Altar. Thou lovest; Thou art not loved. Oh would that Thou wert loved.

Hymn—"Jesus, my Lord, behold at length the time." No. 146.

III. Listen to Him now speaking from the Tabernacle to you, His particular friends, as members of the Eucharistic League.

"He that eateth My flesh and drinketh My blood, abideth in Me and I in him. . . . As I live by the Father, so he that eateth Me, the same also shall live by Me."[1]

The ideal of the love which Jesus asks of you is the love which exists between His Father and Himself: "That they all may be one, as Thou, Father, in Me, and I in Thee. . . . I in them and Thou in Me; that they may be made perfect in one."[2]

He gives Himself entirely; He asks for the same in return. He does not ask for what you have, but for yourselves. True love does not seek gifts, but the heart—not the gift of the lover but the love of the giver. St Paul urges us to have the same mind as is in Jesus—the same ideals, the same interests, the same thoughts and wishes and preferences. That is not easy of ourselves, but with Him to help us it is not hard: "I can do all things in Him Who strengtheneth me." Only put no obstacle in His way. Let Him perfect the good work He has begun. The communion of His flesh and blood will lead us day by day farther away from sin and nearer to holiness of life. "He that eateth

[1] John vi. 57. [2] John xvii. 21.

My flesh abideth in Me and I in him." "If you abide in Me, and My words abide in you, you shall ask whatever you will and it shall be done unto you."[1] "And I will give you a new heart and put a new spirit within you . . . and I will cause you to walk in My commandments and to keep My judgments and do them."[2]

*Acts.*—For the future, O most loving Jesus, "neither death, nor life . . . nor things present, nor things to come . . . shall be able to separate us from the love of God."[3]

*Psalm* 102.—Bless the Lord, O my soul: and let all that is within me bless His holy name.

Bless the Lord, O my soul, and never forget all He hath done for thee.

Who forgiveth all thy iniquities: who healeth all thy diseases.

Who redeemeth thy life from destruction: who crowneth thee with mercy and compassion.

Who satisfieth thy desire with good things: thy youth shall be renewed like the eagle's.

The Lord doth mercies, and judgment for all that suffer wrong.

He hath made His ways known to Moses: His wills to the children of Israel.

The Lord is compassionate and merciful: long-suffering and plenteous in mercy.

He will not always be angry: nor will He threaten for ever.

He hath not dealt with us according to our sins: nor rewarded us according to our iniquities.

For according to the height of the Heaven above the earth, He hath strengthened His mercy towards them that fear Him.

[1] John xv. 7. [2] Ezechiel xxxvi. 26. [3] Rom. viii. 38.

As far as the east is from the west, so far hath He removed our iniquities from us.

As a father hath compassion on his children, so hath the Lord compassion on them that fear Him: for He knoweth our frame.

He remembereth that we are dust: man's days are as grass, as the flower of the field so shall he flourish.

For the spirit shall pass in him, and he shall not be: and he shall know his place no more.

But the mercy of the Lord is from eternity unto eternity upon them that fear Him:

And His justice unto children's children, to such as keep His covenant, and are mindful of His commandments to do them.

The Lord hath prepared His throne in Heaven: and His kingdom shall rule over all.

Bless the Lord, all ye His angels: you that are mighty in strength, and execute His word, hearkening to the voice of His orders.

Bless the Lord, all ye His hosts: you ministers of His that do His will.

Bless the Lord, all His works: in every place of His dominion, O my soul, bless thou the Lord.

Glory be to the Father, etc.

Hymn—"Jesus, my Lord, my God, my All." No. 72.

## XX

### The Sacrament of Sacrifice.

1. How still and quiet lies the sacred and immaculate Host upon the Altar; how peaceful and how placid rests the Precious Blood within the Chalice! No sign

of violence, no hint of suffering, no trace of pain or of death, but all about the Blessed Sacrament is an atmosphere of calm, a suggestion of that perfect life that knows not change, or the slightest shadow of alteration. All recognise the calm that hovers round the sacramental presence of Jesus Christ; but few realise how truly it is the calm that succeeds the storm, the quiet that soothes the tired waves after they have done their work. Alas, how much there had to be of bruising and of mangling that we might have the bread of Angels and the wine of virgins!

The Blessed Sacrament is not merely the Body and Blood of Christ, much less is it merely the appearance of bread and wine. It consists in the union of both—in the union of the invisible substance, the Author of Grace, with the visible sign of the sacramental veils. The accidents of bread and the accidents of wine, the adorable Body of Christ and the Precious Blood, are all there; but they have come, one and all, through the portals of death.

The seed of the wheat had to be buried in the earth, and the bursting sheaf had to be torn from the stalk, and the golden grain had to be beaten by the flail and crushed in the mill. Not until it had lost all semblance of life was it fit to receive the consecration of the priest. The full-ripe cluster of grapes had to be plucked from the vine and trodden in the wine-press and bruised to death, that so it might be made worthy to be poured into the cup that is offered at Mass. And the Body of Christ: was it not torn and broken, and its bones numbered and its flesh furrowed and scarred in the dread sacrifice of the Cross, of which the Blessed Sacrament is the reminder? And the Precious Blood, how it reddened Gethsemane, and stained the Pretorium,

and clotted on the scourges, and lay on the streets, and trickled down in its piteous flood to the place of skulls!

There is nothing in the Blessed Sacrament that has not come to us through death. Even the deathless and immutable personality of the Word emptied itself to take the form of a slave suffering and dying; not indeed in itself but in the human nature it had made its own. Surely the Holy Eucharist is a sacrament of sacrifice. Its abyss of love and its miracles of power are no more astounding than is its excess of immolation. Indeed, the depths of its abnegation are the measure of its love, and there is no greater miracle of power than that the God-man could have and should have done all this for us, sinful creatures as we are. All this He has done, not that we might die, but that we might live, even though it be by His death.

Who, then, would not be ashamed to count the sacrifices that are involved in being loyal and devout to such a Sacrament of sacrifice?

*American Messenger.*

II. *Here recite the Blessed Sacrament Beads.*

*Medal. Spiritual Communion.*—As I cannot now receive Thee, my Jesus, in Holy Communion, come, spiritually, into my heart and make it Thine for ever.

*Each Bead* (33)—"Jesus, in the Blessed Sacrament, have mercy on us."

(300 *days' Ind. each bead.*)

*The Blessed Sacrament Beads were approved by Pius X. May* 1911. *No special blessing required.*

III. "A quarter of an hour before the Blessed Sacrament." To please Me, my dear child, it is not

necessary to know much ; all that is required is to love Me much, to be deeply sorry for ever having offended Me, and desirous of being ever faithful to Me in future.

Speak to Me now as you would to your dearest friend. Tell Me all that now fills your mind and heart. Are there any you wish to commend to Me? Tell Me their names, and tell Me what you would wish Me to do for them. Do not fear ; ask for much ; I love generous hearts which, forgetting themselves, wish well to others.

Speak to Me of the poor you wish to comfort ; tell Me of the sick that you would wish to see relieved. Ask of Me something for those who have been unkind to you, or who have crossed you. Ask much for them all ; commend them with all your heart to Me.

And ask of Me many graces for yourself. Are there not many and many you would wish to name, that would make you happier in yourself, more useful and pleasing to others, more worthy of the love of Me, the dearest Lord, Master, and Spouse of your soul? Tell Me the whole list of the favours you want of Me. Tell Me them with humility, knowing how poor you are without them, how unable to gain them by yourself ; ask for them with much love, that they may make you more pleasing to Me.

With all a child's simplicity, tell Me how self-seeking you are, how proud, vain, irritable, how cowardly in sacrifice, how lazy in work, uncertain in your good resolutions, and then ask Me to bless and crown your efforts. Poor child, fear not ; blush not at the sight of so many failings ; there are saints in Heaven who had the faults you have ; they came to Me lovingly, they prayed earnestly to Me, and My grace has made them good and holy in My sight.

You should be Mine, body and soul ; fear not,

therefore, to ask of Me gifts of body and mind, health, judgment, memory, and success—ask for them for My sake, that God may be glorified in all things. I can grant everything, and I never refuse to give what may make a soul dearer to Me and better able to fulfil the will of God.

Have you no plans for the future which occupy, perhaps distress, your mind? Tell Me your hopes, your fears. Is it about your future state? your position among My creatures? some good you wish to bring to others? In what shall I help and bless your good will?

For Me you must have — have you not?— some zeal, some wish to do good to the souls of others. Some, perhaps, who love and care for you, have ceased almost to know or to care for Me. Shall I give you strength, wisdom, and tact to bring these poor ones close to My Heart again? Have you failed in the past? Tell Me how you acted; I will show you why you did not gain all you expected; rely on Me, I will help you, and will guide you to lead others to Me.

What crosses have you, my dear child? Have they been many and heavy ones? Has some one caused you pain? some one wounded your self-love? slighted you? injured you? Lay your head upon My breast and tell Me how you suffered. Have you felt that some have been ungrateful to you, and unfeeling towards you? Tell Me all, and in the warmth of My Heart you will find strength to forgive and even to forget they have ever wished to pain you.

What fears have you, my child? My providence shall comfort you; my love sustain you. I am never away from you, never can abandon you. Are some growing cold in the interest and love they had for you?

Pray to Me for them; I will restore them to you, if it be better for you and for your sanctification.

Have you not some happiness to make known to Me? What has happened, since you came to Me last, to console you, to gladden and give you joy? What was it?—a mark of true friendship you received? a success unexpected and almost unhoped for? a fear suddenly taken away from you? And did you remember the while, that in all it was My will, My love, that brought all that your heart was so glad to have? It was My hand, dear child, that guided and prepared all for you. Look to Me now, my child, and say: "Dear Jesus, I thank Thee."

You soon will leave Me now; what promises can you make Me? Let them be sincere ones, humble ones, full of love and desire to please Me. Tell Me how carefully you will avoid every occasion of sin, drive from you all that leads to harm, and shun the world—the great deceiver of souls.

Promise Me to be kind to the poor; loving, for My sake, to friends; forgiving to your enemies, and charitable to all, not only in word and in actions, but in your very thoughts. When you have little love for your neighbour, whom you see, you are forgetting Me, Who am hidden from you.

Love all My saints; seek the help of your holy patrons. I love to glorify them by giving you much through them. Love, above all, My own sweet glorious Mother—she is your mother; Oh love her, speak to her often, and she will bring you to Me, and for her sake I will love and bless you more each day.

Return soon to Me again, but come with your heart empty of the world, for I have many more favours to give, more than you can know of; bring your heart,

so that I may fill it with many gifts of My love. My peace be with you.

(*If the above is read out aloud, a pause of a few seconds should be made at each new idea, to allow it to sink in and elicit corresponding acts and aspirations.*)

**IV. Litany and other Prayers for a Happy Death.**

Lord, have mercy on us.
*Christ, have mercy on us.*
Lord, have mercy on us.
Christ, hear us.
*Christ, graciously hear us.*
God, the Father of heaven.
*Have mercy on us.*
God, the Son, Redeemer of the world.
*Have mercy on us.*
God, the Holy Ghost.
*Have mercy on us.*
Holy Trinity, one God.
*Have mercy on us.*
Holy Mary.
All ye holy Angels and Archangels.
Holy Abraham.
St John the Baptist.
St Joseph.
All ye holy Patriarchs and Prophets.
St Peter.
St Paul.
St Andrew.
St John.
All ye holy Apostles and Evangelists.
All ye holy Disciples of our Lord.

*Pray for us.*

All ye holy Innocents.
St Stephen.
St Lawrence.
All ye holy Martyrs.
St Sylvester.
St Gregory.
St Augustine.
All ye holy Bishops and Confessors.
St Benedict.
St Francis.
St Camillus de Lellis.
St John of God.
All ye holy Monks and Hermits.
St Mary Magdalene.
St Lucy.
All ye holy Virgins and Widows.
All ye Saints of God.
*Intercede for us.*

*Pray for us.*

Be merciful unto us.
*Spare us, O Lord.*
Be merciful unto us.
*Hear us, O Lord.*
From Thine anger.
From the peril of death.
From an evil death.
From the pains of hell.
From all evil.
From the power of the devil.
By Thy Nativity.
By Thy Cross and Passion.
By Thy Death and Burial.
By Thy glorious Resurrection.
By the grace of the Holy Ghost, the Comforter.
In the day of judgment.

*O Lord, deliver us.*

We sinners. *We beseech Thee to hear us.*

That Thou wouldst spare us. *We beseech Thee to hear us.*

That Thou wouldst vouchsafe to bring us to true repentance. *We beseech Thee, hear us.*

That Thou wouldst vouchsafe to grant eternal rest to all the faithful departed. *We beseech Thee, hear us.*

Lord, have mercy on us. *Christ, have mercy on us.*

Lord, have mercy on us.

We beseech Thy clemency, O Lord, that Thou wouldst vouchsafe so to strengthen Thy servants in Thy grace, that, at the hour of death, the enemy may not prevail over us, and that we may deserve to pass with Thy angels into everlasting life.

Almighty and most gracious God, Who, for Thy thirsting people, didst bring forth from the rock a stream of living water, draw forth from the hardness of our hearts tears of compunction, that we may bewail our sins, and receive forgiveness of them from Thy mercy.

O Lord Jesus Christ, Redeemer of the world, behold us prostrate at Thy feet. With our whole heart we detest our sins of thought, word, and deed, and because we love Thee, and will love Thee above all created things, we steadfastly purpose, by the help of Thy grace, never more to offend Thee, and rather to die than to commit one mortal sin. AMEN.

O Jesus, Who, during Thy prayer to the Father in the garden, wast so filled with sorrow and anguish that there came forth from Thee a bloody sweat: have mercy on us.

*Have mercy on us, O Lord; have mercy on us.*

O Jesus, Who wast betrayed by the kiss of a traitor into the hands of the wicked, seized and bound like a thief, and forsaken by Thy disciples: have mercy on us.

*Have mercy on us, O Lord; have mercy on us.*

O Jesus, Who by the unjust council of the Jews wast sentenced to death, led like a malefactor before Pilate, scorned and derided by impious Herod: have mercy on us.

*Have mercy on us, O Lord; have mercy on us.*

O Jesus, Who wast stripped of Thy garments, and most cruelly scourged at the pillar: have mercy on us.

*Have mercy on us, O Lord; have mercy on us.*

O Jesus, Who wast crowned with thorns, buffeted, struck with a reed, blindfolded, clothed with a purple garment, in many ways derided, and overwhelmed with reproaches: have mercy on us.

*Have mercy on us, O Lord; have mercy on us.*

O Jesus, Who wast less esteemed than the murderer Barabbas, rejected by the Jews, and unjustly condemned to the death of the cross: have mercy on us.

*Have mercy on us, O Lord; have mercy on us.*

O Jesus, Who wast loaded with a cross, and led to the place of execution as a lamb to the slaughter: have mercy on us.

*Have mercy on us, O Lord; have mercy on us.*

O Jesus, Who wast numbered amongst thieves, blasphemed and derided, made to drink of gall and vinegar, and crucified in dreadful torment from the sixth to the ninth hour: have mercy on us.

*Have mercy on us, O Lord; have mercy on us.*

O Jesus, Who didst expire on the cross, Who wast pierced with a lance in the presence of Thy holy Mother, and from Whose side poured forth blood and water: **have mercy on us.**

*Have mercy on us, O Lord; have mercy on us.*

O Jesus, Who wast taken down from the cross, and bathed in the tears of Thy most sorrowing Virgin Mother: **have mercy on us.**

*Have mercy on us, O Lord; have mercy on us.*

O Jesus, Who wast covered with bruises, marked with the five wounds, embalmed with spices, and laid in the sepulchre: **have mercy on us.**

*Have mercy on us, O Lord; have mercy on us.*

*V.* He hath truly borne our sorrows.

*R.* And He hath carried our griefs.

*Let us Pray.*—O God, Who, for the redemption of the world, didst deign to be born, to be circumcised, to be rejected by the Jews, and betrayed by Judas with a kiss; to be bound with fetters, and led like an innocent lamb to the slaughter; to be ignominiously brought before Annas, Caiphas, Pilate, and Herod; to be accused by false witnesses, to be scourged, buffeted and reviled; to be spit upon, to be crowned with thorns, and struck with a reed; to be blindfolded, to be stripped of Thy garments, to be nailed to a cross and raised thereon; to be numbered among thieves, to be made to drink of gall and vinegar, and to be pierced with a lance; do Thou, O Lord, by these Thy most holy sufferings, which we, Thy servants, commemorate, and by Thy most holy cross and death, deliver us from the pains of hell, and conduct us, as Thou didst conduct the penitent thief, into Thy paradise. Who liveth and reigneth, world without end. AMEN.

**Act of Conformity to God's Will.**

O my heavenly Father, I adore Thy eternal designs; I submit to them with all my heart. I offer Thee the entire sacrifice of my own will, and I unite this sacrifice to that of Thy dear Son, my Saviour; and I beseech Thee, through His infinite merits, to grant me, in all my trials and afflictions, unalterable patience and perfect submission to all Thou dost will or permit.

Into Thy hands I commend my body, my soul, my life, and my death. I love Thee, O my God, whether it pleases Thee to send me consolations or afflictions, and I desire to love Thee always. Will of my God, Thou art my love.

**Cardinal Newman's Prayer.**

O my Lord and Saviour, support me in my last hour by the strong arms of Thy sacraments and the fragrance of Thy consolations. Let Thy absolving words be said over me, and the holy oil sign and seal me; and let Thine own Body be my food, and Thy Blood my sprinkling; and let Thy Mother Mary come to me, and my angel whisper peace to me, and Thy glorious saints and my own dear patrons smile on me, that in and through them all I may die, as I desire to live, in Thy Church, in Thy faith, and in Thy love. AMEN.

*On 9th March* 1904, *Pius X. granted a Plenary Indulgence at the hour of Death to all who, with sincere love towards God, make the following Act after Confession and Communion.*

O Lord, my God, I now, at this moment, readily and willingly accept at Thy hand whatever kind of death it may please Thee to send me, with all its pains, penalties and sorrows.

Jesus, Mary, and Joseph, I give you my heart and my soul.

Jesus, Mary, and Joseph, assist me in my last agony.

Jesus, Mary, and Joseph, may I breathe forth my soul in peace with you.

### Prayer for the Dying.

O most merciful Jesus, lover of souls, I pray Thee, by the agony of Thy most sacred Heart, and by the sorrows of Thy immaculate Mother, cleanse in Thine own blood the sinners of the whole world who are now in their agony and are to die this day. Amen.

Heart of Jesus, once in agony, pity the dying.

(*Pater noster, thrice in memory of the Passion of Christ, Ave Maria, thrice in memory of the sorrows of Mary: to be said kneeling, if possible.* 300 *days' Ind. every time.—Pius VII.*, 18*th April* 1809.)

### Ave Verum Corpus.

All hail to Thee, O Body of Christ, here truly and substantially present in all the perfection of Thy glorified humanity! Hail! real Son of Mary, flesh of her flesh, bone of her bone; born of her, fed and clothed by her! I salute Thee with reverence and love.

Thanks, eternal thanks be to Thee, O Jesus, for Thy sufferings and death. Thy sufferings were human, but divine in merit.

I adore Thy Sacred Body, now glorified, but once pierced and dead. I adore the last drop of blood which issued from Thy torn Heart. Thou hast given Thyself to me to be my "life." Come and live in me, that I may die in Thee. Let me not quit this world without Thy Viaticum.

O Clement, O loving, O dear Son of Mary.

## XXI

### I. Adoro Te Devote.

O Godhead hid, I firmly believe that Thou art truly present before me underneath the outward form of bread—not only as regards Thy human body and blood and human soul, but Thy Divinity also. I believe, not because I understand but because Thou hast said it: "This is My body; this is My blood." And while I gaze upon the appearances which veil Thee, I bow down my whole mind and heart in submission to Thy word and devoutly adore Thee.

Thou art truth itself, and Thy word must be true; human evidences may fail and deceive, but Thy testimony is above all error. Sight, touch, and taste are often unreliable; there can be no mistaking the divine words that fell from Thy sacred lips. "Thou hast the words of eternal life." My ears have heard the infallible words, "This is My body," and on them I base my unswerving faith in Thy Real Presence.

It was a wondrous act of faith to believe in Thy Divinity when Thou wast hanging on the Cross, bleeding, dying, dead. In the awful darkness of Calvary, men could at least see Thy sacred human form. But here, in the Holy Eucharist, there is no sign to guide our faith except the mere appearance of bread. Nevertheless I solemnly declare my belief that here are both Thy sacred Humanity and Thy adorable Divinity; and, with the penitent thief, I acknowledge Thee to be my Lord and my King.

More meritorious was his act of faith than the tardy conviction of Thy Apostle, Thomas. I cannot see Thy

precious wounds, or feel whether they are real; but I most surely believe that the small white Host is Thy very self. Bless me, O "my Lord and my God," with an ever-increasing faith, with greater confidence, and more burning love for Thee.

O Jesus, living Bread and Bread of Life, as often as we receive Thee in Holy Communion, we console Thee by remembering Thy loving sacrifice and death, and Thou dost enrich our souls with the grace of Thine own life. Let the very thought of Thee, dear Jesus, with sweetness fill my breast. Give me a longing and a relish for this Food of everlasting life.

O Jesus, my Lord, one only drop of Thy most precious blood was sufficient ransom for the sins of the whole world; but Thou wast not content until Thou hadst shed it all, even to the last drop. O loving Pelican, let Thy blood flow upon my soul, to cleanse it from sin; and let it fill all my veins that I may live only for Thee.

Yes, my Jesus, be my life and Viaticum; be my eternal happiness. Oh how I long for the moment when I shall see Thee face to face! Shall I really see Thee, unveiled and in all Thy glorious Majesty? Oh yes: every Communion is Thy pledge to me of the beatific Vision. "This hope is laid up in my bosom." O dearest Jesus, hear and grant my prayer.

*Sing the hymn*—"O Godhead hid." No. 76.

## II. Thanksgiving.—The "Magnificat"

Our Lady of the most Blessed Sacrament, pray for us. (300 days). O Mother of Jesus, you were the first Tabernacle of the Most High. It is from you that we have received the Holy Eucharist. From you also we

learn how to adore Him and praise Him. Pray for us, then, who have recourse to you, that we may bless Him and glorify Him with a little of your ardent love. Help us to prove our love by striving to draw others to love Him, and so to spread His Eucharistic Kingdom in the hearts of all men.

**My soul doth magnify the Lord, and my spirit hath rejoiced in God, my Saviour.** (*May be sung to the 8th Tone.*)

My soul, too, dear Jesus, doth magnify Thee in union with the praise of Thy most holy Mother. I praise Thee and bless Thee for the priceless gift of Thyself in this holy Sacrament. Praise and eternal thanks be to Thee from every living creature! My spirit rejoices in the happiness and benefits I receive from Thee. What a privilege it is to come into Thy presence and kneel at Thy feet!

**Because He hath regarded the humility of His handmaid; for behold from henceforth all generations shall call me blessed.**

Was it not because we were so lowly and weak that Thou didst institute this Most Holy Sacrament? How kind and thoughtful Thou art to us because we are poor! We have a right to call Thy Holy Mother "Blessed," because of the blessings Thou hast showered upon her—blessings in which we share. All her blessings and ours, too, are from Thee. How can we ever thank Thee sufficiently for all Thy generosity and love!

**Because He that is mighty hath done great things to me; and holy is His name.**

O almighty God, in Whose presence I kneel, I praise and bless Thy holy Name for all Thy wondrous works;

for all the privileges of Mary ; for all Thy graces to me. Thou hast created me to Thine own image ; given me a supernatural life ; redeemed me by dying for me ; but the greatest of Thy works—the Memorial of them all—is the feeding of my soul with Thy sacred flesh. Blessed be Thy Holy Name ! Blessed be Jesus in the Most Holy Sacrament of the Altar !

**And His mercy is from generation unto generations to them that fear Him.**

O most generous Master, it was not for the chosen people only that Thou didst say, "My flesh is meat indeed ; My blood is drink indeed." It was not only to Thy disciples that Thou didst say, "Take ye and eat. This is My body." Thy mercy is from generation to generation ; and Thy invitation is meant for all. The poorest and the most needy are the most welcome to Thy table. Hatred of mortal sin and a desire to please Thee are the only conditions. O most merciful Jesus, my soul doth magnify Thy great mercy and goodness. Let Thy most holy Mother and Thy angels and saints supply my defects in rendering Thee due thanks.

**He hath shewed might in His arm : He hath scattered the proud in the conceit of their heart.**

The Immaculate Conception of most holy Mary was the beginning of the victory over sin and hell which Thou didst win in Thy passion and death, and which Thou dost perpetuate in this Most Blessed Sacrament. Nourished and strengthened by this divine food of our souls, we are able to resist sin and temptation. May the Body of Our Lord Jesus Christ preserve our souls against the conceits of the devil, the world, and the flesh, unto life everlasting !

**He hath put down the mighty from their seats and hath exalted the humble.**

Rich and poor, mighty and helpless, are all equal in Thy sight, but rulers and wealthy must be humble, and the poor and lowly must never forget their nothingness before Thee. Jesus, meek and humble of heart, make my heart like to Thine!

**He hath filled the hungry with good things, and the rich He hath sent away empty.**

"If we only knew the Gift of God,"[1] how we should long for Thee, beloved Jesus! When we desire Thee, how ready Thou art to fill us with Thy fruits[2]; with the bread of Angels; with Thyself. "My heart panteth after Thee, O God; and my soul hath thirsted after the strong, living God."[3] "O Jesus, hidden Love, with all the love I have I cling to Thee." What joys and blessings do the worldly-minded miss who neglect Thy loving appeals! They miss Thy friendship here, and eternal happiness hereafter.

**He hath received Israel, His servant, being mindful of His mercy.**

Whenever we come to Thee, in sorrow or in joy, to repent of our sins or to unite our souls with Thine, Thou art always awaiting us, with a glad welcome and blessing, mindful of Thy gracious invitation, "Come to Me, all ye that labour and are burdened, and I will refresh you." Thanks, eternal thanks and everlasting praise be to Thee, O divine Son of Mary!

**As He spoke to our fathers, to Abraham and his seed for ever.**

O generous Lover of our souls, Thou hast been better even than Thy words; all Thy promises are fulfilled; all, save only one, "I will raise him up at the last day" and that, alas! depends upon my sinful self. If I

[1] John iv. 10. [2] Ecclus. xxiv. 26. [3] Ps. xli.

receive Thee frequently, I shall "abide in Thy love," and persevere to the end. "In Thee, O Lord, I have hoped; let me not be confounded for ever." O Jesus, be my Viaticum in the hour of my death.

**Glory be to the Father, and to the Son, and to the Holy Ghost.**

Glory be to Thee, O heavenly Father, Who hast so loved us as to give us Thy only Son; glory be to Thee, O Jesus, for having given us all Thou hast; glory be to Thee, O Holy Spirit, Who didst accomplish these glorious designs.

**As it was in the beginning, is now, and ever shall be, world without end. Amen.**

As in the days of Thy public ministry Thou wast always gentle and kind; the comfort of the sorrowful and the help of the needy; the refuge of sinners and the "fountain of life and holiness": so art Thou now to us in this Most Holy Sacrament of Thy Love. O dearest Master, perfect the good work even to the end; I implore Thee, in the name of Thy Immaculate Mother. "Guard me should the foe assail me; call me when my life shall fail me; bid me come to Thee above, with Thy saints to sing Thy love, world without end. AMEN."

## III. Reparation.—"The Miserere."

(*The verses of the Psalm may be sung.*)[1]

*Verses* 1 *to* 5:—

**Have mercy on me, O God, according to Thy great mercy,**

**And according to the multitude of Thy tender mercies; blot out my iniquity.**

[1] Harmonised by V. Novello, published by Novello, Ewer, & Co.

**Wash me yet more from my iniquity; and cleanse me from my sin.**

**For I know my iniquity; and my sin is always before me.**

**To Thee only have I sinned, and have done evil before Thee: that Thou mayest be justified in Thy words, and mayest overcome when Thou art judged.**

O Jesus, God of holiness, I acknowledge my sinfulness, my love of sin, and my many ungrateful offences against Thee. Thou art a God of adorable mercy, even as Thou sittest enthroned in awful majesty in Heaven. Here, in the Sacrament of Thy Love, Thy mercies are rather acts of love and tender affection. The number of Thy loving mercies is infinite. That thought encourages me to make my humble confession. I have sinned, and sinned basely and constantly, taking advantage of Thy goodness. Blot out my iniquities, wash my soul of its stains and purify it in Thy precious blood. I have no excuse to make for my sins; I fully realise my guilt. All my sins have been sins against Thee personally, committed under Thy all-seeing eyes. What I have suffered in consequence, what I shall have to suffer afterwards, is far less than what Thy justice demands.

*Verses* 6 *and* 7:

**For behold I was conceived in iniquities; and in sins did my mother conceive me.**

**For behold Thou hast loved truth: the uncertain and hidden things of Thy wisdom Thou hast made manifest to me.**

I was conceived in the iniquity of original sin, and my thoughts and desires are naturally corrupt; but that does not justify me. This most Holy Sacrament

is the remedy for all my natural weakness; and the graces I have received to enable me to do Thy holy Will and become perfect only aggravate my perversity and guilt.

O loving Jesus, have mercy on me; blot out my iniquity; wash me *yet more* from my sins and cleanse and purify my soul. "Lord, if Thou wilt, Thou canst make me clean."

**Thou shalt sprinkle me with hyssop, and I shall be cleansed; Thou shalt wash me, and I shall be made whiter than snow.**

**To my hearing Thou shalt give joy and gladness; and the bones that have been humbled shall rejoice.**

O kindest of Masters, Thou hast promised that if we "cease to do perversely" Thou wilt make our souls "white as snow," even if our sins were as scarlet.[1] I wish, and I promise by the help of Thy grace, never to offend Thee again. Accept and confirm my resolution, and then fulfil Thy words of pardon. To-morrow, in Holy Communion, Thou wilt sprinkle me with Thy precious blood and I shall be wholly cleansed; my soul will be as pure as the driven snow. Thou wilt speak words of joy and encouragement, and Thou wilt bless my humble sorrow and set me on the way of perseverance rejoicing.

**Turn away Thy face from my sins; and blot out all my iniquities.**

**Create a clean heart in me, O God; and renew a right spirit within my bowels.**

**Cast me not away from Thy face; and take not Thy Holy Spirit from me.**

**Restore unto me the joy of Thy salvation, and strengthen me with a perfect spirit.**

[1] Isaias i. 18.

"Turn away Thy face from my sins," and forget they ever existed. "Blot out all my iniquities," the accursed cause of separation between us. "Create a clean heart in me, O God"—a new heart, a pure heart, that I may see Thee. "And renew a right spirit within my bowels"—an upright, loyal mind that will remain faithful to Thee in the midst of temptation. "Cast me not away from Thy face"; and rebuke me not for approaching the Holy Table without the wedding garment of charity. "Take not Thy Holy Spirit from me": He it is Who will "wash our sinful stains away, water from Heaven our barren clay, our wounds and bruises heal; to Thy sweet yoke our stiff necks bow, warm with Thy fire our hearts of snow, our wandering feet repeal."[1] "Restore unto me the joy of Thy salvation," the peace of a good conscience, and the inebriating delights of union with Thee. "Strengthen me with a perfect spirit," faithful, generous, and courageous.

**I will teach the unjust Thy ways; and the wicked shall be converted to Thee.**

**Deliver me from blood, O God, Thou God of my salvation; and my tongue shall extol Thy justice.**

**O Lord, Thou wilt open my lips; and my mouth shall declare Thy praise.**

**For if Thou hadst desired sacrifice, I would indeed have given it; with burnt-offerings Thou wilt not be delighted.**

**A sacrifice to God is an afflicted spirit; a contrite and humbled heart Thou wilt not despise.**

"I will teach the unjust Thy ways"—I will let them see in me the effects of Thy grace and the fruits of fervent Communions, and thus lead them to make trial themselves of Thy loving goodness in this Holy Sacra-

[1] Sequence Pentecost.

ment, and be "converted to Thee." Save them from the scandal I have given them, O loving Saviour of the world, and let all "extol Thy justice." For myself, I will ever praise and bless Thee. In Thy tender mercy, Thou hast not demanded the full satisfaction due to Thy justice, and hast graciously accepted my poor repentance and looked with pity upon my broken and humbled heart. "Wash me yet more from my iniquity and cleanse me from my sin."

(*The two concluding verses were evidently added at a later period. Bp. Hedley, Retreat, p. 73*).

### IV. Petition.—The "Our Father."

**Our Father Who art in Heaven.**—O eternal Father of our Eucharistic King, what a volume of adoring praise rises to Thy heavenly throne from our Altars! Where Jesus is, there art Thou also, and our Churches are Thy dwelling-places and our tabernacles, Thy thrones on earth. And with Jesus, Thou comest thence to take up Thy abode in our hearts. Make them worthy to receive Thee.

**Hallowed be Thy name.**—Praised and loved and honoured by all men! The honour of a father is the holiness of his children. Make us holy. We are Thy children, brothers of Jesus, incorporated with Him by the communion of His flesh and blood. Father, in the hallowed name of Jesus, we implore Thee to make us worthy of the title and dignity of Thy children; and may we always honour Thee as our Father.

**Thy kingdom come.**—In no better way can we promote its coming into our own hearts and the hearts of all men than by frequent Communion; for then Jesus

is enthroned in our hearts as Lord and Master, and the devil and the world and the flesh are driven out. We will have no king but Thee. Would that all men might accept Thy loving rule, give up their allegiance to heresy and infidelity, and acknowledge the one true Church of Thy kingdom on earth. O Father, may the Eucharistic reign of Jesus spread amongst men and bring to naught the power and pride of Thy enemies!

**Thy will be done on earth as it is in Heaven.**—Thy will, Thy express command, O God, is that we should love Thee with our whole heart and mind and soul and strength. If we love not the Sacred Host which we can see, how can we love Thy Divinity which we cannot see? If we could but reach the ineffable state of so many of Thy saints—"I live, now not I, but Christ liveth in me," then we should love Thee and do Thy Holy Will in all things—not merely Thy commandments, but Thy counsels also and Thy every wish. Fervent and repeated Communions beget in us a likeness of mind and will with the mind and will of Jesus. Frequent Communion, then, is the surest way to do Thy Holy Will as it is done in Heaven.

**Give us this day our daily bread.**—The flesh and blood of Thy only Son, here present, is the food of my soul. He is the "living bread" which Thou didst send down from Heaven. I cannot live without It. O heavenly Father, Who feedest all Thy creatures, give me this daily bread. Make me worthy to receive It daily. It is life, and health, and strength. Give me a desire and a hunger for It. Give me always this bread.

**And forgive us our trespasses as we forgive them that trespass against us.**—O God of Justice, Jesus has made atonement for all our sins, and His merits are

freely bestowed upon us in this Sacrament. I offer Thee His precious blood in reparation for all my sins and for the sins of the world. Communion is the touch-stone of my forgiveness of others ; I may not approach the Altar with enmity against my neighbour. Thou hast freely forgiven me ; help me freely to forgive others. Give me patience and meekness. Give me a gentle and forgiving heart.

**And lead us not into temptation, but deliver us from evil.**—The devil and the powers of hell hate this Most Holy Sacrament, and the world has nothing but mockery and insult for It. Against their attacks and against my own concupiscence It is my certain shield. Fortified with Its strength, no evil can harm me. Give me grace, O God, to have recourse to It in all my needs. Let no temptation take hold on me ! Father, we belong to Thee ; defend Thy children from harm. Our souls are signed and imbued with the precious blood ; save us from eternal death. AMEN.

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